

AN 11-62a
· IMPARTIAL VIEW
OF THE
Truth of Christianity:
With the HISTORY of the
Life and Miracles
OF
Apollonius Tyanaeus.

CONTAINING

An Account of the Testimony of *Josephus* concerning CHRIST; of the Oracles of the *Sibylls*, and *Messias Ben Joseph* so much spoken of by the later *Jews*; and may serve as an *Appendix* to the LIFE of *Mahomet*.

To which are added, some Reflexions on a Book, called, *Oracles of Reason*.

By *John Bradley* Minister of *Alrewas*.

L O N D O N,

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30f

To the Honourable
Sr. John Turton, K^t.

*One of His Majesty's Justices of
the Court of Kings-Bench.*

S I R,

I Know not how I shall
answer for the Boldness
of the Attempt, in Prefixing
your Name to these Papers.
If the Subject they treat on
do not procure my Pardon,
I have nothing else to plead
except your own Goodness.
As for the Subject, it must
be acknowledged to be a
thing of the greatest Con-
sequence, whether we regard

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the State of Men in this World, or the other. The *Epicureans* were advised by their Founder not to meddle with State-Affairs, because it would interrupt their Pleasures. I know not how far such Men may make it their Choice to be out of Business. I am sure they are the unfittest of all Men to be entrusted with it. If I once know that a Man is of Opinion that there is no such thing as *Religion*, I know then what he means by it; that he may *Rob, Murther, Betray*, and be *Vicious* without Restraint or Fear; and to be sure he will do it if he sees it for his Advantage;
and

Dedictory.

and I think every body ought to bless themselves from such sort of People.

Mr. *Hobb's* Principles are now dwindled into a thing called *Deism* and *Socinianism*, the bottom of which is to take away the Authority of the Scriptures, and consequently all Distinction of Virtue and Vice. Let Men once throw aside all Revealed Religion, and they will presently make God to approve or disapprove what they please. The two Persons that have been offered to confront our Blessed Saviour with, have been *Apollonius Tyaneus* and *Mahomet*. As for *Mahomet*, an Account hath

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hath been given of him by an excellent hand, which shews he never did pretend to Miracles, and rectifies abundance of Mistakes concerning him. This cannot be said of *Apollonius*, both the Heathens reckon up his Wonders, and not long since part of his Life hath been translated, for what purpose is easie to imagine. Indeed the Heathens of old, and some Persons of late, have insisted upon what he did, or is said to have done, as one of the shrewdest Objections against the Miracles of *Christ*. I have therefore given an Account of him, and insisted upon those Proofs
of

Dedictory.

of Christianity that are most clear and unexceptionable, with all the Impartiality that becomes an Inquirer after Truth. If they may have any good Effect, I shall think my time well bestowed.

I might, Sir, inlarge upon Your Character, but that would be too bold a thing for a Person in my Station. Your own Virtue and Abilities, Your steady Conduct all Your Life, Your Integrity in the Management of so weighty an Employment You are in, the Distinction that so discerning a Prince hath set upon You, give You a more lasting and brighter Character than any thing

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I or any body else can
say of You.

*May God Prolong Your Life
for His Glory, and the Good
of Your Country, and give You
those Everlasting Rewards that
He hath promised to them that
serve Him faithfully; which
are the sincerest Wishes and
Prayers of,*

Honoured Sir,

Your most Humble

And Obliged Servant

John Bradley.

T H E

THE
PREFACE.

THE Miracles of Christ,
and other Evidences of
Christianity, have been
attackt of late by several Persons,
for what Reasons they best know:
If it be out of Love to Truth, they
ought to proceed with all the Fair-
ness and Calmness such a weighty
Debate requires. I suppose that
those that will take the pains to read
the following Discourse, will find
this Temper observed in it; and
that I shew the Weakness as well
as the Strength of the Arguments
and Testimonies I use.

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In the Treatise that goes under the Name of the Gospel of Nicodemus, Christ is made to answer Pilate's Question, What is Truth? Truth, says our Saviour, (as that Authour, who-ever he was, makes him speak) is from God. The Answer was not unsuitable to the Character of the Person that is made to give it. 'Tis certainly the highest Dignity of a rational Creature, to be capable of inquiring after Truth, and to attain to the Knowledge of it.

If we can no more find out Truth than we can trace a Bird flying through the Air, as some of the Philosophers supposed, then it is in vain to endeavour after it. But if it be like a City on firm Land, that hath various ways that lead to it, and these ways known to Mortal Men, let us see what are the Marks, how we may know to come thither, and the Place when we see it. In short, the absolute Sceptick that doubts of every thing ought to be taken

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taken for a Mad-Man; and it is not much more rational to say, we can give an exact and perfect Account of every thing, and that every thing is capable of the same Evidence. People would be much more steady and calm in their Disputes and Treatises, if they would before-hand agree what should stand for Proof, and it would be no hard matter to bring things to this issue. Most part of the World are like Lawyers, that are see'd on one side or the other, and so must make the best of their Cause. How few are there that sit like the Judge and Jury, that weigh things without Partiality or Prejudice, and are not determined before-hand which way to give their Verdict.

To apply this to the Case here before us. It is most certain that things have their Proof according to their Nature. The Mathematicks in a Mathematical way. The Effects of Nature by an Induction of Experiments. Matters of Fact

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by the Probability of the thing, and credible Testimonies. Now all these are capable of the same Certainty, tho' not of the same Demonstration. The Academicks and Scepticks of old disputed against the Mathematicks, as if we could not be certain of its Principles, nor consequently of its Conclusions, and had invented abundance of captious Arguments to make you distrust the plainest things in it; as that five and five make ten. And Pyrrho argues that there was no such thing as Motion, nor that a Man was ever Hungry, or bit by a Dog. The plainest things with them were so very uncertain, that we ought not to believe what we saw, or what we heard, or felt. This was their Doctrine, and they had abundance of Arguments, and odd and insnaring Questions to puzzle People withall, as every one knows that hath read the Books that treat of them. But I suppose the World hath long since abandoned

Vid. Cicero
fin. lib. 1.
Simplic. in
Arist. lib. 1.
c. 1.

Vid. Diog.
Laert. in Vit.
Pyrrh.

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done these Principles as unreasonable and good for nothing, and profess they will yield to the Truth of things when they are proved by all the Evidence they are capable of.

If a Man would doubt whether Fire would burn, Experience ought to convince him that it would; or that the Load-stone would draw Iron, if he saw it he ought to believe it. Aristotle long since determined with much Reason that we ought not to dispute against what was obvious to Sense, because it hath all the Proof we can desire, or perhaps the things are capable of, and no Man ought to desire more.

As for Matters of Fact, which depend upon credible Testimonies, if we have those Testimonies that are credible, we ought to be satisfied, and conclude the thing is true, or be resolved to believe nothing of this nature; which shews an obstinate and unreasonable Temper.

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Suppose I should be speaking of the late Earthquake in Jamaica, and some by-stander should pertly tell me, that for his part he neither believed there was such a thing as an Earthquake, or such a Place as Jamaica. And that I should tell him that credible Histories gave an account of the Place, that we traded there every Year; and as for Earthquakes, Histories mention them often, and the Ruine and Devastation that they had made, and that many now alive had felt the Earth tremble, tho' not in that terrible manner it did there. But if he would for all this run on in a Story of Sr. John Mandevile, and ask me whether he was not a Traveller, and told his Story with as much Confidence as any body; and whether he must believe him or not; and that it was got into a Proverb, that a Traveller may lye by Authority; and if a Man were but witty, he might say abundance of diverting things

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things upon this Head. Or if I should be speaking of Julius Cæsar, or Alexander the Great, and another should run on with a Story of Hercules, or Garagantua, and confidently affirm the account of these Persons was much a-like credible, I would wonder at his Obstinacy, and endeavour to shew him the Difference betwixt true History and Fables; and let him persist never so stiffly in his Opinion, I am sure an impartial Enquirer would as certainly believe that there is such a Place as Jamaica, that there was an Earthquake there, that there was such a Person as Alexander the Great, and Julius Cæsar, and no more doubt of it than that five and five make ten. For it is not only the bare Credit of two or three Persons that tell us so, but there are abundance of other Circumstances to make the thing not only credible, but to assure us that it is certain, and past dispute; for this is the way

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way by which we arrive at a Certainty in things of this nature. Now we have not only the Credit and Number of the Apostles constantly attesting the Miracles of Christ, but a hundred other Circumstances to make the thing credible; and if these are well attested, I think it would be unreasonable to desire any more; for indeed things of this nature in an ordinary way are capable of no further Evidence; and Obstinacy is a Crime that People ought diligently to eschew, which when it arrives to the highest pitch, is called the Sin against the Holy Ghost, which deserves no Pardon, and indeed is a Temper that will seek for none.

If now a Person will compare Mahomet and Christ together, or equal Apollonius Tyanæus to Him, as some Ancients and Moderns have done, I will shew them that there is as much difference betwixt the Accounts given of them, as there is betwixt the Travels of Sir John Mandevile

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Mandevile and the Travels of Mr. Thavenot; that is, that there is all the Reason in the World why we should believe the one, and no Reason to believe the other. As for Mahomet, he never pretended to any Miracles, as a very learned Person hath shewn; and for Apollonius Tyanæus, you will meet with an Account of him here that will satisfy you what you ought to believe concerning him.

D^r Humphrey Prideaux.

The next thing to be consider'd is, what Testimonies ought to be admitted as credible in things of this nature.

1. No justly suspected or spurious Writing is to be looked upon as Evidence; such I look on the Sibylline Oracles to be as they now stand, and the Testament of the Twelve Patriarchs; the Works of Dionysius the Areopagite, &c.

2. Nor Testimonies that seem to be more the Wit of the Expofitor than the Sense of the Author, are not to be admitted as positive Evidence;

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dence; and for this Reason, because it was an hundred to one whether ever the Explication had been found out, except you will say that God would reveal it, or that it was handed down by Tradition. For my part I look on the Cabbalistical Art and Gematria to have little Solidity in it: To me the Evidence is not much.

3. We should not endeavour to put such a Sense upon any Writing as the Author never meant. This is a base way of treating the dead. Nothing can excuse it but a very charitable Design; such as was Pamphilus's Apology, and Ruffinus's Defence of Origen. 'Tis a disingenious way to play tricks with a Text, and by little Arts to wrest and bend it till it stand right for a Man's purpose. The Socinians are many of them Persons of good Sense, and great Learning, but more remarkable for their Cunning and Dexterity in evading a Text that makes against them, than any
People

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People whatsoever. But let a Man's Talent be never so excellent this way, it is no commendable Character.

To pervert the Sense of an Author, and to forge Writings under his Name, is much the same thing, and no less dishonest and pernicious.

A Person that writes sincerely ought not to try what Construction can be put upon any Passage in a Book; but to endeavour to find out the Mind of the Author, and what in his Conscience he thinks was the Sense of the Person that wrote it: for it is impossible so to write or speak but our Words may be wrested to another, nay, perhaps to a quite contrary Sense. A famous Instance or two I shall give to this purpose.

Christopher Davenport, a Franciscan, Famous here in England under the Name Franciscus à Sancta Clara, wrote a Paraphrastical

Exposition of the Thirty Nine Articles of the Church of England, Paraphrast. Expofit. Artic. Confess. Ang.

where, by a dexterous Management, he makes them all capable of a good

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good Roman Catholick Sense; an impossible Task one would think, when so many of them are so directly and oppositely leuell'd against the Roman Church as Words can make them. Another Instance we have in Raynaudus, and he also a Roman Catholick, who shews that nothing can be so plainly expressed but it may be turned to another Sense, and hath made trial of it in the Apostles Creed, where, by a sinister, but possible Interpretation, he hath made every Article there Heresie and Blasphemy. 'Tis true, he doth it by way of trial, and not in earnest; but this shews what wretched Work ingenious Men may make with the plainest Words or Writing in the World, if they will give themselves Liberty to say any thing to advance their Cause. We shall often see, that by shuffling over two or three plain Texts of Scripture, and other good Authorities, and by a dexterous evading four or five more, the most solid and convincing

Raynaudus de
Bon & Mal.
lib.

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vincing Discourse may be pretended to be answered. And if Men will take this way of answering Books, I will pass for it, that nothing shall be able to stand before them. I wish the Modern Jews, and some other Persons that plead so much of their Cause as makes against the Gospel, were not too remarkable for such sort of dealing.

4. But when I say we must not admit spurious or justly suspected Writings for good Evidence, yet we must be careful that we throw not aside an Authority upon every slight Occasion, and quarrel with it because it makes against us. The Papists are to blame to reject part of Epiphanius's Epistle to John, Bishop of Jerusalem, and that of Chrysostom to Cæsarius; others in rejecting Ignatius's Epistles, and Cyril's Mystagogical Catechisms.

And here I cannot but take notice how the Cause of Christianity hath suffered by the over-nice Inquiries of some learned and good Men, who
have

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have suspected many things without Reason, and have led others into the same Mistakes.

For Example. The Jews are mentioned by Hecataeus with Respect, who wrote concerning their Affairs, and speaks honourably of them. Scaliger says this History was forged by some Hellenist under his Name; and this (says he) is evident from Origen. Now the Passage in Origen stands thus. Origen had named several that had wrote of the Jewish Affairs. There is also (says he) Hecataeus's Treatise concerning the Jews, where he commends the Wisdom of those People; so that Herennius Philo, in his Book of the Jews, doubts whether it was the genuine Work of this Historian; and if it was, he says he was too much addicted to the Jewish Religion.

Scaliger. Epist. 415 ad Isaac. Casaubon.

Origen cont. Celsus. l. 1. p. 13. Edit. Cant.

Here we see that all that Origen says amounts to no more than this; That Herennius Philo, (the same, I suppose, with Philo-Biblus, the
Tran-

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Translator of the History of Sanchoniathon) an Enemy to the Jews, willing to deprive them of the honourable Testimony of so great an Author as was Hecatæus, is willing, if possible, to have that pass as a Forgery, tho' he durst not absolutely assert it to be none of his.

Now doth this amount to what Scaliger would have; that is, that the History of Hecatæus concerning the Jews was the Forgery of some Hellenist, and that this is evident from Origen. For we see there is nothing in the World to make us believe so from his Words, but rather the contrary. For Origen only tells us what a malicious Enemy to the Jews had said, and intimates he had no Reason for it. But to shew plainly how ill-grounded this Surmise is, and not to cite Josephus and Eusebius, who mention this Author, I shall cite one Testimony that will put the Matter out of Dispute. Clearchus, the Disciple of Aristotle, who lived at the same
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time with Hecataëus, not only makes mention of Hecataëus, but in his Book De Somno mentions this very Book that Hecataëus wrote concerning the Jews; which, as a learned Person hath observed, is an unanswerable Testimony to prove this History genuine, except they have a mind to reject Clearchus too; and then at that same rate they may reject Abedenus, Theophrastus, Berosus, Alexander Polyhistor, and many more, because they speak honourably of the Jews, and mention their Affairs; and yet this Mistake of this learned Man hath passed down as a great Truth whenas there is nothing more false and groundless.

Citat. in Joseph. cont. Appion, l. 1.
Vid. Cl. Spencer Not. in loc.

The Gospel tells us that Herod killed all the Male Children under Two Years Old. Now this is not mentioned by Josephus. Upon this some cautious Men begin to surmise, that it is a great Mistake, and Herod never committed such a Fact. Well. It seems we must believe
none

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none but Jews and Heathens; and, as it happens, we have one of the most considerable Writers amongst the Romans that attests this very thing; a Man of no mean Station, and one of the exactest Criticks of his Age; I mean Macrobius, whose Words are these; Cum audisset inter pueros quos in Syria Herodes rex Judæorum inter bimalum iussit interfici, filium quoque ejus occisum, melius est Herodis porcum esse quam filium. When Augustus heard that Herod, King of the Jews, amongst the Children that he had commanded to be Slain in Syria under Two Years Old, had Slain his own Son; it is better (says Augustus) to be Herod's Hog than his Son; that is, because he abstained from Swines-Flesh out of Religion, which could not influence him to spare his own Son.

Macrobi. Saturn. lib. 2. p. 158. Edit. Vener. 1528.

But (say they) sure there is a great mistake even in Macrobius. I believe some People would have

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been glad to have said it was a Passage foisted in by some that loved to deceive the World. But I have not met with any hardy enough to say that. Here it is said that Herod killed his own Son. Now what Son could this be say they, and this Passage is not mentioned in Josephus. Now, in my Conscience, if Persons deal at this rate, to run down the most considerable Authorities by Surmises and Pretences, there is no dealing with them. What if the Ignorance, Carelessness, or Malice of an Historian, omit or mis-represent a Passage, must he presently be believed, against expresse Testimonies to the contrary. Some People would have the Passage in Josephus concerning Christ to be supposititious; I acknowledge they have some Pretence for that: If so, I ask whether there ever was such a Person as Jesus of Nazareth, who told the Jews he was the Messias, because so exact an Historian as Josephus was doth not mention Him. But

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But whether the Son here mentioned by Macrobius be Antipater, or some other Younger Son, is not much material; for the Scripture speaks nothing of his Killing his own Son: It is sufficient that we have this Passage justified by one of the most considerable of the Roman Writers; and it shews a great deal of Perverseness to endeavour to overthrow plain Testimonies by Tricks and ill-grounded Scruples.

Just after the same manner hath Tanaquil Faber dealt with that Passage of Tertullian, where he appeals to the Acts of Pilate concerning Christ. He would have them forged, for God knows what Reason, as if Tertullian, a Person of that Exactness and Figure, and an excellent Antiquary, as is manifest in all his Works, particularly in his Book De Pallio, which a Man would think he had purposely wrote to shew his Parts that way; can we think that so great a Scholar as was Tertullian would have wrote in

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that Language to Persons of that Figure as those were to whom he directs his Apology; would he, I say, have appealed to a spurious piece, which would have been the effectual way to have ruined him, seeing they could all easily disprove it? Neither was he singular in this, for Justin Martyr had addressed himself to them in the same Language; and that they might find in their own Records the Acts of Pilate, where were Registered the Miracles and Resurrection of our Saviour.

The Darkeness at our Saviour's Death is not mention'd by Josephus, but it is by as good an Author, for ought I know; that is, by Phlegon, the Freed-Man of Adrian the Emperor, and by Thallus, as I have shewed elsewhere. And hither we may refer, I suppose, that Passage in Pliny, who says, The greatest Earthquake in the Memory of Man was in the Reign of Tiberius Cæsar, when Twelve Cities of Asia were overturned and laid flat in one Night.
Must

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Must then the Miracle that happened at the Re-building of Jerusalem, in the Time of Julian the Apostate, pass for a Forgery, had it not been recorded by Ammianus Marcellinus, one of Julian's Soldiers, and a Heathen. 'Tis well known Christianity soon made a great Figure in the World, and was much hated, and persecuted with an unrelenting Malice both by the Jews and Heathens, who took all manner of ways to disgrace it. Those that accused the Christians of Killing and Eating their Children, of Committing abominable Crimes, not fit to be named, as 'tis well known the Heathens did. And this is one part of the Apology of all the Primitive Christians to clear themselves of these horrid Crimes, which the World was made believe they were guilty of: I say, those that industriously spread such Stories as these of them, to be sure would not speak much to their Advantage in any thing else; not that

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I would make this a Plea to introduce Forgeries and lying Stories, and to uphold Religion by bad Arguments, and weak Reasons, and pretended Wonders. I abhor such an Intention; but I only speak this, that under a pretence of Sincerity we do not an Injury to Truth.

I wish with all my heart that Persons would deal seriously and sincerely in a thing of such great moment as the Concerns of Religion are, and not turn off the Evidence by two or three facetious Stories, or reflecting upon the Miscarriages of some Clergy-Men. To be sure where an Affair is entrusted with many Persons, it must fall into some hands liable to great Exceptions; but this is the Fault of the Men, not the Thing.

'Tis certain our unhappy Divisions have been one principal Cause of the spreading of Atheism; but these are rather to be lamented than healed, and the ill consequence that attends them increases daily. Another great
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Promoter of Irreligion hath been the Stage, where the Person is usually brought in to make some wretched Figure; as a Pimp, a Hypocrite, or a Fool; nor have the Virtuoso scaped better, who is represented Dissecting of a Spider, Swimming on a Table, Hunting after Snails and Butter-Flies. But this will never be able to abate the Esteem of these excellent Persons in the Eyes of Wise Men, whose Judgment is only to be valued. Aristophanes represents Aristophan. Socrates Walking in the Clouds, Nubibus. and Talking like a very Fool; in short, makes him as odd and ridiculous a Fellow as the World hath. But this wretched Ballad-Maker will never be able to destroy the profound Respect that all Wise Men have to the Virtue and Merits of that extraordinary Person. Indeed this is an ungentile way (whatever many People may think) of Treating either a Person, or a Cause. No doubt they might have upheld

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upheld the Credit of the Stage without taking these pernicious Methods. For, in short, if People will reject a thing because some body or another hath made it ridiculous, Men will have no esteem for Truth, or for any thing in the World that is excellent, and deserves Respect.

It is true, this sort of dealing hath tended to infuse ugly Idæa's of the Clergy into the Minds of People, and many of them may be liable to great Objections; yet I think, generally speaking, as we shall not find any Community of Men more learned, so, I think, not more Virtuous than are the Clergy of the Church of England; and in this, I think, I speak not only according to Charity, but Truth.

*I have often made mention of the Chaldee Paraphrases. There is a great deal of Reason we should have a great Regard to them, especially in Relation to the Subject I have been treating of, they being esteemed to be wrote about or before Christ's
time;*

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time; and therefore the Authors were not prejudiced one way or other. Jonathan Ben Uziel wrote upon the Prophets, and perhaps upon the Law too, but that is lost if ever it were in being. Elias Levita seems

to believe he had wrote upon the Law, and cites some Fragments from it which he had found in a Writer more ancient than himself.

Elias Levit. apud Simon. Crit. Disq. cap. 13.

What the Jews say of a Voice that forbade him to interpret the Hagio-grapha, and of the Trembling of the Earth, is a Figment of that

vain People. A learned Person (says the Jews) affirm that this Paraphrase was written about

Doctiff. Po- cock Pref. in Micah.

Christ's time; and I know not why we should doubt of it. I should as

Vid. Pref. in Bibl. Polyglot. pag. 84.

soon take his Word in an Affair of this nature as any bodies. It is true we have the Paraphrase of Jonathan upon the Law, but 'tis none of his, but of a far later date.

Ben Maimon More Nevoch. Par. 2. c. 33. p. 289.

The Paraphrase of Onkelos on the Law is of great Authority, and of the same Antiquity with Jonathan's,

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as is reasonably supposed. These shew the true Traditions of the Jewish Nation, and are exceeding valuable for the Evidence they afford to the Christians.

Lastly, Let me only add, that People must not expect that we can give a particular Account of every thing in Religion, or that all things there are capable of the same demonstration that many other things are. If ever we can expect Mysteries, 'tis in these deep things of God. Let a Person that objects any thing here, first give an exact Account of the Mysteries in Nature that he sees. We know not how the Soul acts the Body, that I should move my Hand or Foot with a Thought.

I would undertake to prove that the Attraction of the Load-stone was a monstrous Tale, and fit only to be 'laught at, were I not convinced to the contrary by my Senses, and the Experiment is so common; for 'tis the most unlikely thing in
the

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the World to be true. The infinite Divisibility of Matter, a Business our Understandings cannot reach; that I will divide a grain of Salt into as many parts as you can a Mountain; that the Motion of the Earth is far more rapid than a Musket-Bullet, as Marsennus hath proved, and is certainly demonstrable. But if the Sun and Stars move, their Rapidity is unconceivable. Ben Maimon shews that a Man might prove a Child could not live in its Mother's Womb. And to shew a Man an Acorn, and tell him that should be an Oak, and be a vast Tree, by throwing it in the Ground, looks as improbable to the full as the Philosophers Stone. So that we see that things may be strange to us, and yet very true.

You will say then, What, would you in good earnest have us to believe every thing that is told us? I answer, by no means; but only to judge by the Evidence of things. And if any Person can shew the like
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D^r Humphrey
Prideaux.

Evidence for any other Religion as I have done for Christianity, then I shall say Men have some Reason to with-hold their Assent. As for Mahomet, he never pretended to any Miracles; a learned Person hath lately given a full Account of his Life; I cannot do the Reader a greater Kindness than recommend him to it. Even this Impostor durst not pretend to Miracles, tho' he began his Pranks amongst a People that knew not Letters. As for his Pigeon that came to his Ear, 'tis a Story of some ignorant Christians, and hath passed for a current Truth. The Turks know nothing of it, nor of any thing that appeared to him in that Shape, or any other, and laugh at the Christians when they mention such things as these, and the Miracles of his Iron Tomb. In short, he never pretended he came with Miracles, even to those ignorant Heathens amongst which he first spread his Impostures. Therefore those People that

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that talk of Mahomet's *Miracles*, and would equal him to Christ, know not what they say. The great Evidence of the Truth of his Doctrine, as he said, was the Success of his Sword. To conclude, I am sure I have dealt very sincerely and impartially in these Papers; and that I hope may please those that have no Kindness for the Subject they treat of, if nothing else will.

ADVER.

ADVERTISEMENT.

THE Reader may be pleased
to take Notice, that this is
part of a far larger Discourse,
wherein is given an Account of the
Original of Polytheism and Ido-
latry, from the best Records, and
was wrote some Tears since. This
I thought good to advertise the
Reader of, because of some Refe-
rences and some Expressions that
speak of Books lately Printed, that
were Published some Tears since.

An Impartial View
 OF THE
TRUTH
 OF
CHRISTIANITY.

CHAP. I.

*Of Miracles, their Use, and
 the Evidence from them.*

WHEN Mankind had
 fall'n, as they lost their
 Integrity, so in a great
 measure the sense of their Duty.
 The Will was not only depraved,
 but their Understanding was dar-
 kened, so that Men began to rea-
 son

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son foolishly, and to chuse ill, and not only to neglect, but forget their Duty.

Rom 1. 21. *Their foolish Heart was darkened, and they believed Lyes, and became vain in their Imaginations, that when they knew God, they glorified him not as God.*

This is the account that the Scripture gives us of Man, and the Heathens confess the same thing: I mean, they acknowledge that the Passions of Men were violent and unreasonable; they complained they had strong Inclinations to unreasonable and foolish things, a violent Propensity to act contrary to their better Thoughts. I might bring abundance of Testimonies out of their Writings to this purpose.

*Simplic. in
Epicr. p 62.
Edit. Cant.*

*Kai πανδάνω μὲν ὅσα δρᾶν μέλλω κακὰ,
θυμὸς δὲ κρείττων τῶν ἐμῶν βουλευμάτων.*

*I know (says the Heathen) what
I do is ill and unreasonable, but my
furious Inclination puts me past all
Counsel*

the Truth of Christianity.

3

Counsel and Advice. This is what they called the *ἄλογα πῦρ*, the *brutish Appetite*. They looked on the Soul to be in a weakly Estate, and this they called the *πτερόπυρον*, *a moulting of its Wings*, that it could not fly with that freedom that was once in its Nature. This some supposed to proceed from Crimes committed in another State, and therefore it was sent here as a Punishment: Others, that it proceeded from the Nature of Matter. The Philosophers treat of these things with a great deal of subtilty. I shall only remark, that they took it for granted that the State of Man here was weak, and sinful, tho' they could not well give the reason of it; therefore some of them supposed that both *Good* and *Evil* sprung from eternal Beings of a contrary Nature. This *Plutarch* calls an Opinion of vast Antiquity, and he sets down an accurate account of the Religion of the *Persians*, taught them by

v. *Plutarch de Exul.* & *Seneca passim* & *Alcin. de doct. Platon.* cap. 24.

v. *Max. Tyr. diff. 25.* τὸ δὲ τὰ ἀγαθὰ ποιεῖν, πρὸς τὰ κακά.

*Plutarch. de
Isid. p. 307.*

the famous *Zoroaster*; the chief thing of which is, that he makes two Eternal Beings, the one *Good*, and the other *Evil*: The *Good*, called *Oromazes*; the *Evil*, *Arimanius*. *Manes*, the Author of the *Manichees*, brought this Opinion of his Country into his Heresie, and mixed this and several Heathen Rites with Christianity. *Valentinus*, the Author of the *Valentinians*, makes both *Good* and *Evil* Eternal, only, like many of the *Platonists*, he makes it to proceed from the Nature of Matter.

*Origen. dial.
cont. Marcian
p. 85: Edit.
Weist.*

A large and remarkable Extract we have from one of his Books, in that Dialogue call'd *Origen's*, which shews him to be a Man of more Wit than many People may perhaps think he was Master of.

*Origen. cont.
cel. l. 4. p. 207
Tertull. pra-
scrip. haeret.
c. 7 Euseb.
Eccles. Hist.
l. 5. c. 27.*

Origen calls it the most difficult Question, whence proceeded *Evil*; and both he and *Tertullian* observe, that all People granted the thing, tho' they were puzzled to know its Original. This is evident by their

their Sacrifices, especially those that were by the Death of a living Creature, the design of which was, to give Life for Life; an universal Acknowledgment that Men were sensible of their Offence against a Superior Being. *Plutarch* says, *Plutarch. de*
That the Seal which the *Egyptian* *Iside.*
Priests used to set upon the Beast that they sacrificed, represented a Man upon his Knees, holding a Dagger to his Throat; by that acknowledging that they ought to die for their Sins as that poor Beast did. The Custom of Sacrificing living Creatures prevailing every where, shews all Men were highly sensible of their Guilt, and the way to expiate it was by Blood. *v. Porphyr. de non edend. animal. passim.*

Now God had promised that He would send one, not only to satisfy for what was past, but give better Laws for the time to come: One that should rectify their Mistakes, and teach them their Duty, and re-instate them in the Favor

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of God, that they had lost by their Disobedience. This account the Scripture gives, which hath nothing in it but what is very agreeable to the Nature of God, and the State of things.

Now because there might be many Pretenders to this Office, it was therefore necessary that the Person designed of God should give some Testimony of his Mission, some Evidence that he might gain Belief.

*Plutarch. Vit.
Alexand.*

In all Ages, none hath had a more universal Approbation than that of *Miracles*, or supernatural Works. When *Alexander* asked the *Indian* Priest what a Man must do to become a GOD; he answered, by doing that which is impossible for Man to do. And *Tully* sets down this as one great reason why all Mankind were so unanimous in the Belief of a *God*, because there were many things done which were above the Power of Human force and

*Tull. de Nat.
Deorum, l. 3.*

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7

and contrivance, and therefore they must be done by something of greater Power and Wisdom than that of Man, and what was that but *God*?

When *Moses* was sent into *Egypt*, God gives him the power of Miracles, as a Testimony of his Mission; and the *Egyptian* Priests acknowledged it, saying, *This is Exod. 8. 19. the Finger of God*; that is, as the *Chaldee* Paraphrases give the sense, *Targ. Onk. This is not the Power of Man, but of God, and an uncontroulable Evidence that he hath sent him.*

Mankind in general seems to have this Notion, to expect supernatural Works from Persons that pretend to be sent from *God*, and to acknowledge his Power with the Persons who did them. This might be shewed in multitude of Instances, not only concerning the *Jews*, but the *Heathens*, as is evident in the Lives of *Pythagoras*, *Numa*, *Lycurgus*, *Jamblichus*, *Plotinus*, &c. perhaps God might give

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them these Notions upon this very account, that when the *Messias*, the great Law-giver came, they might expect *Miracles*, as the Testimony of his Mission, and receive all the Satisfaction they could desire.

If this be thought too much to be granted, I shall however offer some other things very pertinent upon this head, that will, I suppose, easily be allowed.

1. It is most certain, that the great Evidence that a Prophet was to give of his Mission, among the *Jews*, was the Testimony of Miracles. This we have expressly asserted in the Law of *Moses*, Deut. 18. 22. and Deut. 13. And the Lord shews *Moses* that this would be a sufficient Testimony both to convince the *Jews* and *Egyptians* that he came with a particular Command from Him. *And Moses answered and said, But behold they will not believe me, nor hearken unto my Voice: for they will say, The*
Lord

the Truth of Christianity.

9

Lord hath not sent thee, Exod. 4. 1.
 Here we have the Objection that would be made against him, and his Evidence to convince them to the contrary, being a Testimony they could not rationally contradict, I mean that of *Miracles*. Pursuant to this, the *Jewish* Masters assert this to be one of the distinguishing Characters of the *Messias*, that he should work *Miracles*, particularly, that he should raise the *Dead*. When it was noised that *Christ* was a *Prophet*, or the *Messias*, the *Jews* presently ask a Sign from Heaven. And when *John* the *Baptist* sent his Disciples to *Christ*, to know whether he was the *Messias*, our Saviour bids them return to their Master, and tell him of the Works they had seen, and heard: *The Blind receive their Sight, the Lame walk, the Lepers are cleansed, and the Deaf hear, and the Dead are raised.* By these tokens he must needs know who he was. And our Saviour tells the

*Midraseb Co:
beletb R. Let
vi ben Ger-
son. & Mai-
mon. in Epist.
ad Afric.*

*Mat. 11. 1,
&c.
Luk. 7. 18.*

Joh. 15. 24.

the *Jews*, that the Works he did bore witness of him. And in another place, *If I had not done among them the Works that no other Man did, they had not had Sin*; that is, if he had only told them he was that great Prophet that was promised to their Fathers, and had no other Evidence of it, God and Man would have justified them if they had rejected him, and they had acted like good and prudent People; for no Person that takes upon him such an extraordinary Character ought to be believed upon his bare Word. But he gave them other Testimonies than this, and that is, his Works bore witness of him: *The Works that I do bear witness of me*; ye cannot reject them without Obstinacy, they are the great Character of the *Messias*, and ye have all the Evidence that ye require, or expect, or God ever promised, or is reasonable to demand. This made the Disciples so resolute in their Justification.

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11

Justification of him. For what they testified concerning him was what their own Eyes and Ears *Job. 1. 1.* had seen and heard; that is, they were sure the Miracles they related concerning him were true; for they had seen them. And if they were so, this was a sufficient Testimony that he was the *Messias*.

And St. *Luke*, in his eloquent Preface to *Theophilus*, tells him, he would write nothing but what he had perfect understanding of; that is, he had all the assurance that such things are capable of to make us believe that they were true. Nothing that was doubtful or suspected, but what he had from those that were Eye-witnesses from the beginning; that is, in short, he would write nothing to him but what would abide the severest tryal; that he had used all the caution in the World that he might not be deceived himself, or deceive others. This is the import of those Words, *That he had had perfect*

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perfect Understanding of all things from the very first, and from those that from the beginning were Eye-witnesses. And then if the things were true that he wrote, as he was very well assured they were, there was no doubt but *JESUS* was the *Messias*. I shall only add, That the People when they heard that *Jesus* was the *Messias*, presently demanded of him a *Sign from Heaven*, as a Testimony that he was that Person.

Mat. 12. 38.
Joh. 2. 18.

2. The Testimony of *Miracles* must needs be the quickest way of convincing Persons, and the most general. What an astonishing thing would it have been to have heard the Tongue of a Dumb Man loosed? to have seen the Lame walk, and the Blind, that never knew what Light was, to have his Eyes opened, and to see plainly; and to have heard him tell what odd Conceptions he had of the things he saw, in that dark and melancholy Night he had lived

lived

lived in till then, and how surprising a thing the World was to him when his Eyes were opened? and all this effected by the most unlikely means. Should we have seen the young Man rise from the Bier, or *Lazarus* come out of his Sepulchre in his Grave-Cloths, after he had been four days dead; this is not to speak like Man, but to act like *God*, and must needs have a mighty Influence upon the most stubborn disposition. Such an Evidence as this is like a great flash of Lightning, that we cannot shut our Eyes so close but we must perceive something of it, and must strike the worst of Men with Terror. Our Saviour represents the State and Thoughts of Men in that Parable of the Rich Man and *Lazarus*, where we find that Per-*Luk. 16,* son in Torment petitioneth for his Brethren, that they might not come into that miserable State, and knows no such likely way to prevent it as by sending one from the
the

the Dead to speak to them; nay, then (says/he) surely they would Repent. I say, the common Thoughts and Apprehensions of Men are represented here as supposing no way so successful to convince as supernatural or miraculous Works; for a Person to rise from the Dead must be of this nature, that is, must be supernatural or miraculous. We find the People that had seen the Miracles of the Apostles, *Barnabas* and *Paul*, bringing their Sacrifices, believing they were Gods, they were presently convinced there was a Power more than Human in the Works that they did.

Act. 14. 13.

3. The Testimony of *Miracles* is an Evidence that is suited to all Capacities; and it was very necessary so universal a Benefit should be attended with Arguments of this nature.

To illustrate this we may further consider, that every Man
was

was to be equally concerned in the Loss or Benefit of the Gospel Covenant. 'Tis true, in the Affairs of this World we are apt to pity those most that are fal'n from a high Estate into Poverty and Misfortunes, and look upon their Affliction with greater tenderness and regard. When we read of the Overthrow of *Pompey*, the Tragical Death of the Emperor of *China*, and how the great Captain *Belisarius* stood in the High-way begging for a Farthing, this strikes our Thoughts with great Tenderness, and the Consideration of what they once were, makes us more apprehensive of their Miseries; but when we hear of a Master torturing his Slave, we scarce remember it an hour.

'Tis certain, a Man can but lose all, yet we do not esteem a Man of a mean fortune near so miserable when he is reduced to nothing, as a General that hath lost his Army, or a King his Crown.

Crown. Our Blessed Lord shews, the Liberality of the poor Widow's Mite was as great a Charity in one sense, as any Person in the World could give; and that not only in God's esteem, but if we look into her own Circumstances, for she gave all she had. So the Labouring Man that had lost his Ax, crys out to the Prophet, Alas! Master, it was borrowed. And the poor Man that had his Ew-Lamb taken from him that he brought up in his Bosom, and nourished as a Daughter, might be as much concerned for his Loss as *Darius* for his Wife and Kingdom. But we shall hardly think the Misfortune can be equal, but our Minds will still be proportioning Mens Sorrow according to the greatness of what they had to lose.

But however these things are, 'tis certain every Person is equally concerned as to the Happiness and Punishments of another Life, and the

the Joys and Miseries are not proportioned to Mens Estates and Fortunes, but according to their acceptance or neglect of the terms of Salvation. Here all People stand upon the level, and shall receive according as they deserve.

Every Man hath not a Kingdom to save or lose, but every one hath a *Soul* to be happy or miserable. The Enjoyment of God is the greatest of all Blessings; the Terrors of Hell greater than our Fears. God is no respecter of Persons; but the Sentence is, *If Gen. 4. 7. thou doest well, thou shalt be accepted; if Evil, Sin lies at the door.* Every Man here is equally concerned to look to himself. He that loseth God's Favour can have no greater Loss; and he that possesseth Heaven can desire no greater Happiness. So that in this case we may say, as *Job* did of the Grave, *There is no distinction of the Servant and Master.*

C

Was

Was it not then becoming the Divine Nature, and the Love of God, to propose the Riches of his Grace by Arguments that every body might be sensible of. Reason and Discourse might have their Influence upon some, but, alas! how few have Leisure or Understanding duly to weigh them? What is of more cogent truth than the Mathematicks; yet, how long might a Man argue and demonstrate one of the Propositions in *Euclid* before it should be apprehended by the vulgar? How long might a Man argue about the truth and reasonableness of Religious Duties to poor unthinking and ignorant Wretches, before he make them duly to apprehend the force of his Arguments? and yet these have Souls to save or lose as well as the greatest Princes upon Earth.

What more reasonable than to use Arguments proportioned to every

every Capacity, to convince them of their Duty, and to terrifie them from their Sins? And does not Supernatural Works fully effect this? Every Man here is a competent Judge; 'tis not only proposing Reasons to us, but 'tis arguing to our Senses, to our Eyes, and Ears: Therefore our Blessed Lord, after his Resurrection, shews himself often, and openly to his Disciples, eats and drinks with them; and that he might remove all doubts and scruples from them, he bids them handle me, feel me, 'tis I my self, you are here all competent Judges in this case, and you have all the assurance that can be given or desired that 'tis I, your Master and Lord, and that you are not deceived. And when *St. Thomas* was absent, and doubted of the Truth of what the rest of the Disciples affirmed to him, Christ appears to him; and because he would not believe except he saw and felt the Wounds

which the Spear and Nails had made in his Hands and Side, he bids him reach his Finger, and put it into his Hands; and reach hither his Hand, and put it into his Side; upon which he cries out, *My Lord, and my God.* This was such an Evidence that not only convinced, but astonished him; and this made the Apostles so resolutely suffer and die for the Confirmation of that Doctrine they had received from their Master. And St. *John* tells us what they preached, it was what they
i Joh. 1. 1, 2. had heard, and what they had seen with their Eyes, what they had looked upon, and what their Hands had handled; that is, they had such Assurance that what they preached was true, that none could desire or were capable to receive more. To conclude, let those that are displeased with this Evidence of *Miracles* propose some other way that might answer the Ends I have proposed; which I
 sup-

the Truth of Christianity.

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suppose they will not find an easie task.

The great Objection that lies here is, that some of the Heathens did extraordinary things, which might seem to invalidate the Evidence of Christ's Miracles. Thus we find the Heathens in St. *Augustin* comparing *Tarquin's* cutting a Whetstone with a Razor, and *Q. Claudia's* drawing a Ship after her with her Girdle, to clear her of Incontinency, and *Tucia*, another Vestal, carrying Water in a Sieve from *Tyber*; these, I say, they compared to the *Miracles* of *Christ*, and objected them to the Christians, tho', 'tis certain, the wiser sort did not believe these Fooleries themselves. *Livy* and *Valerius Maximus* look on them as Stories only credited by weak People; that they were Wonders done in those ancient times, of which there is little Evidence.

Aug. Civ. Dei
l. 10. c. 16.

Liv. l. 1: &
passim, & Val.
Max. l. 1.

But the Person they found out to confront our Blessed Saviour

v. *Aug. ad Deogratias*,
Epist. 49. p. 230. Apu-
 leius Mauderenfis, vel A-
 pollonius Tyanæus feciffe
 diceretur, quorum multa
 mira nullo fideli autore
 jactitant, & *Euseb. cont.*
Hierocl. ad calcem de-
monst. Evang.

was *Apollonius Tyanæus*,
 whom *Hierocles* with
 a great deal of confi-
 dence equals to Christ.
 And the Heathens look-
 ed on it as one of the
 most considerable Ob-
 jections they had a-

gainst the Gospel, and would be
 still replying upon the Christians,
 that the great *Apollonius* was as
 eminent for his Wonders as any
 Person could be; and indeed ma-
 ny that profess Christianity have
 made unhappy Inferences from
 Miracles, and insisted upon this
 Impostor, as if no certainty could
 be gained this way.

I shall therefore give an account
 of the strange things this Impostor
 is reported to have done, from
Philostatus that writ his Life,
 whom *Hierocles* follows in his
Invective against the Christians;
 and I the more willingly do this,
 because the Book is not very
 common, and many People ima-
 gine

gine there is more in it than really there is, and there hath been lately some ill use made of it upon this account.

C H A P. II.

*The Life of Apollonius Ty-
anæus, and his pretended
Miracles.*

THIS *Apollonius* was Born in Greece, at *Tyana*, a City of *Cappadocia*. He was excessive greedy of Praise, as *Philostatus* himself tells us; and that he had a most vehement desire to Philosophy, even to Madness, as some reported. He was instructed by several Masters, but that which pleased him most was the Sect of *Pythagoras*. Having finished the course of his Studies, he puts on a strange Habit, cloathing himself

in a long Linen Garment, to make the People the more to take notice of him; and also pretending that
 l. i. c. 6. all Woollen Cloths were polluted, and unfit for a Philosopher. Having performed his Five years silence he resolves to travel; and to that end chuses one *Damis* for his Companion, and to write down his Adventures. This *Damis*, *Philostratus* tells us, was no
 Fool; and he likewise takes care to let us know that he had not much Wit. From this Man it is that we have an account of almost all the Wonders *Apollonius* did; but *Philostratus* tells us, that he had writ them down so odly,
 l. i. c. 3. and had told his Story with so little art, that he was forced to correct it before it was fit to appear in the World. But he forgot to observe, that a Lyer must have a good Memory. Let us take an account of them as they are polished by *Philostratus*.

Οὐκ ἀνοήτος
 l. i. c. 3. &
 c. 13.

Having

Having got a Companion fit to his Mind, he resolves to travel into *India*, to learn what was the Philosophy of the *Brachmans*, a very hazardous Undertaking, especially in those days; so that his seven Companions being discouraged at his design forsook him; but he and *Damis* were not discouraged either at the length, or the danger of the Way, but prosecuted their Journey, and afterwards returned into *Greece*.

Now I come to give an account of his *Miracles*, which make him so remarkable. *Philostratus* tells us, that a Vision appeared to his Mother when she was with Child, and she boldly asked it what she should bring forth. *Thou shalt bring forth me*, saith the Ghost. But she asking who he was; he answered, *I am the God Proteus*.

This *Proteus*, says *Philostratus*, is *Lib. i. cap. 32*, a God of the *Egyptians*, and he sends us to *Homer* for a Description of him. Indeed such things are

are fittest for a Poet, or a Romance. Now, as *Mercury* is called the *Messenger of the Gods*; so *Proteus* is their *Juggler*; a God that could turn himself into any Shape; sometimes appear to be Fire, sometimes Water; the Emblem agreed well enough to this pretending Wonder-Worker. He says that she was brought to Bed in a Meadow, amongst Grass and Flowers, and that a great company of Swans came and sang most sweetly, as he had heard People say.

Ibid.

He says he cannot but admire the Courage of *Apollonius*, in going through so many Barbarous Nations; and his Wisdom, that he could learn the Language of Birds: But this he had amongst the *Arabians*, who were very dexterous at it, and attain to this extraordinary Accomplishment by eating the Heart or Liver of a Dragon. No question but Men that used to eat such Food must perform Wonders.

Next,

l. i. c. 14.
 Ἰσχυρίων
 ἀποδίδωμι ἢ δὲ
 ἄρα.

Next, we have an account of a Lyoness that the Hunters had caught, and that she had eight Whelps in her Belly. By this ^{l. 1. c. 16.} *Apollonius* very gravely tells *Damis* that they should stay in the *Indies* a Year and 8 Months. Just as *Calchas* in *Homer* had fore-told that the *Greeks* should fight against *Troy* 9 Years, by seeing 9 Sparrows, as *Apollonius* afterwards relates.

The next Wonder we have is, That a Light or Vapour appeared to him in the Night, *Apollonius* ^{l. 2. c. 2.} bid them curse it, and so it vanished.

When he came into *India*, he makes his Addresses to the King, who sends him to *Jarchas*, President of the *Bramins*, who, as soon as he saw him, told *Apollonius* his Name, Kindred, and almost every Accident that had befallen him. He told *Apollonius* he would converse more with him after they had performed the Sacred Rites.

Apollonius

L. 3. c. 5.

Apollonius earnestly intreats him that he might be present with them, and partaker in that Solemnity. Which being granted, and tho' it was not permitted to *Damis* to be at their Mysteries, yet he saw them go to a Fountain, and wash themselves, which made them Sweat and Smoak, as if they had bathed themselves in Fire. That as they danced in a Ring *Jarchas* struck the Earth with a Staff, which threw it into a trembling, and Waves as if it had been Water; by which motion they were lifted into the Air about Two paces in their Dance.

L. 3. c. 7.

He tells us likewise how *Jarchas* very gravely relates his own Pedigree, and shews the several Bodies his Soul had past through, and that he could very well remember many Ages before he was Born, and the Bodies he had animated. The like he does of *Apollonius*, shews how many Transmigrations his Soul had made,

too ridiculous to inlarge on, tho' I believe it was not easie for *Apollonius* to confute him in what he had said. But the best on't is, he pretends to as good a Memory as the *Indian*. Next he tells us how the King of the *Medes* came to them, and how the Stools and Dishes moved of themselves, and set themselves before them with-
l. 3. c. 8.
out any help.

Then he relates how *Jarchas* cast a Devil out of a poor Woman's Son, by writing a Charm, in which he curfed and threatned the Devil severely if he did not obey. And that he set a Man's Thigh that was displaced by a Lion. Next he tells how to prevent Abortion, by keeping a live
l. 3. c. 12.
Hare in ones Bosom: And that eating the Eggs of an Owl roasted would make Children Temperate. These are the Feats *Damis* relates the *Indian* Priests did. Let us now see what *Apollonius* was able to do when he sets up for himself.

Apollonius

Apollonius returning into Greece, was admired and courted by every one, as a Person of extraordinary Knowledge, and that had travelled into unknown Places to procure it. And it was not long but he

l. 4. c. 1. made it evident what a Man he was; for entertaining the *Ephesians* with a Speech, there sat some Sparrows in a Tree hard by very silent; at last one of them begins to chirp, at which *Apollonius* stops, and after some pause told the Auditory that the Sparrow they heard chirp spoke to his Companions, that there was a Boy had lost some Wheat at such a turning, and that he came to tell his Companions of it, that they might be partakers of the Banquet. And the People found it to be true; which is one Instance how he understood the Language of Birds.

After this he smelt the Plague before it began, and that the Air stunk; and that for the Cure of it,

l. 4. c. 1. 2

Edit. Paris

1608. Morel.

it, he having Sacrificed to the Gods, there was among the multitude a poor wretched old Man, his Cloths were torn into Rags, and his Face lean, and withered, and had a Bag on his Back full of old Crufts: This is the Devil, says *Apollonius*, that hath infected this City, Stone him, Stone him: At the first the People were unwilling, thinking it very unhuman to stone a miserable old Beggar; but at last he perswades them to it. So the Rabble began to throw Stones as thick as Hail at him, that they had in a moment cast a vast heap on him. So having killed the Devil, or the old Man, or, as 'tis most probable, neither, (for he brings no proof for it, but a report he had heard somewhere) behold, instead of an old Man they saw a black Mastiff-Dog run away, with sparkling Eyes; an Evidence it was an Evil Spirit. By this means was the Devil sent packing, and the Plague ceased.

καὶ ἀπὸ τῆς
αὐτῆς τρυφῆς
panaceis cru-
stis refertam
peram gesta-
bat.

1. 4. c. 6. A Boy laughed at *Apollonius* as he was speaking to the People; but by a Charm he cast the Devil out of the Boy, that provoked him to laugh at so great a Person.

1. 4. c. 16. *Philostratus* tells us, that it was reported, that *Apollonius* seeing a Maid carried out to be Buried, he bid them stop the Bier; and having rubbed her Hands and Face, and whispered something in her Ear, she came to Life, and arose. This is so extraordinary, that he gives not much credit to it; or if it were done, he supposes the

Cont. Hierocl. Maid was but in a Trance. But as *Eusebius* observes, 'tis most certain there was no such Discourse, or else it would have been in the Indictment his Adversaries drew up against him to *Domitian*, when they accused him for a *Magician*, this being the most material Accusation they could have had if it had been true.

That being cast in Prison by *Domitian*, he shewed his Man
Damis

Damis that his Chains would come off when he pleased. He foretold in *Egypt* that a Person going to Execution should not die, as it came to pass.

When *Apollonius* was in *Egypt*, there was a Person that kept a *lib. 5. c. 15.* Lion that was as tame as a Dog, so that the Man got a great deal of Money by shewing him. The Lion seeing *Apollonius*, came and kneeled before him; the People thought it had been a trick his Master had taught him to get Money: But *Apollonius* told them the meaning of it; which was, that the Lion desired him to inform them that the Soul of *Amasis*, formerly their King, was lodged in him: At which words the Lion wept and roared most pitiously, and it plainly appeared that he shed Tears; an Evidence that what he said was true.

Amongst the *Gymnosophists*, an *lib. 6. c. 5.* Elm-Tree saluted *Apollonius*, calling him by his Name. That

D he

lib. 8. c. 10.

he delivered the Cities of *Helle-spont* from an Earthquake by his Sacrifices. That making a sudden stop in an Oration which he was making to the *Greeks*, he looked fiercely, and said, Smite the Tyrant, smite him; at which time *Domitian* was kill'd. That he cured a Boy bit by a Mad-Dog; and some other little Predictions and Dreams there are which I omit. As for his Death, *Philostratus* tells us there were several Reports: Some said he was Buried; others said he went into one of the Heathen Temples and was never seen more; which to believe he cannot tell; but this was certain, that he never spake with any Person that knew where his Grave was.

lib. 8. c. 12.

Thus have I given an account of the Miracles of this vain Impostor: I have been the more large in it, because he was a Person so very desirous to make the World believe great things concerning

cerning him, and seeing the account of them hath been preserved to our time. But such is the Watchfulness of Divine Providence to discover Truth from Falshood, that there is all the apparent Evidence that can be wished for to shew there is no Credit to any Wonders that are related of him.

First, Most, if not all the Miracles that *Philostratus* relates, depend on the Authority of *Damis*, a Person that we may see throughout the whole Story, would not stick to say any thing for the Credit of his Master; besides, he was an ignorant Fellow, as *Philostratus* tells us, that it was easie for this cunning Juggler to deceive him; for he told his Master, that when they were got to the top of Mount *Caucasus* he was sure he could touch the Sun with his Staff. *Philostratus* acknowledges *lib. 2. c. 2.* that he was but a rude and simple Fellow. Now from this Per-

son it is that *Philostratus* had all his Information to write his Legend, or from what is as little to be credited, the Reports that he heard amongst People: And even this were enough to discredit all that he hath so elegantly written on this Subject.

But, *Secondly*, it will appear beyond all contradiction, that the pretended Wonders of *Apollonius* deserve no credit, if we consider the vast number of notorious Untruths that swarm every where in his Relations, and are far more numerous than his Miracles.

How ridiculous is it for him to tell us the *Arabians* attained the Art of knowing the Language of Birds by eating the Liver of a Dragon. Such things might perhaps be believed when these Countries were less known, and every monstrous Story passed for Truth, because it was not easie to disprove it. This made *Herodotus* and *Diodorus Siculus*, Men of good sense,

lib. i. c. 14.

sense, relate many incredible things; yet they ought not to be too severely censured, for they had them from Authors that had gained Credit, and from the relations of Men of the best Repute, tho' we know them now to be monstrous Untruths; yet sure we must not excuse these things in a Prophet, a Man of Supernatural Illumination. And if the Person that relates his Miracles will talk at this rate, 'tis an easie thing to make his Master work what Wonders he pleases; who is so weak now as to believe what Antiquity talks concerning Dragons and other Monsters.

Damis tells us that his Master did not only understand the Language of all Nations, but Mens very ^a Thoughts; and yet for all this he forgets himself, and says in another place, ^b that he was

^a Noli inquit mirari quod omnium hominum linguas professus sum, quæ taciti intra se homines cogitant etiam percipio, *lib. prim. cap. 13.* ^b Apollonius autem ab interprete quidnam dixisset rex percontatus, *lib 3. c. 8.*

forced to make use of an Interpreter to know what the King said to him.

The Story of *Prometheus* is well known, and how the Poets relate he was found upon Mount *Caucasus*, and an Eagle was continually feeding on his Liver. What the true History of this is we cannot so easily know; for Authors give different Interpretations of it; but no Body ever took it in a strict and literal Sence; but tell us this or the other thing was the meaning of it. But *Damis* affirms positively that there was no addition of the Poets in it, and that *Prometheus* was really bound to Mount *Caucasus*; and to confirm it he says, that he himself saw the Chains that fastened him there; but he adds, that it was a hard matter to tell what they were made off; and in that I dare say a Man may believe him.

Καὶ δισμαὶ ὁ
Δαμῖς ἀνῆρθαι
τῶν πτερόων
λεγει, ὃ πρότερον
συμβέλλει
τὴν ὕλην, l. 2.
c. 2.

He

He says in passing *Caucasus* they ^{πλεονέχουσιν,}
saw Men four Cubits high; and ^{πενταπλάτους,}
in *India* some of five; the truth ^{lib. 2. c. 2.}
on't is, the Cubit is a very un-
certain measure, so that we know
not exactly what he means here;
but to be sure he designed to
tell us there were Men of vast
Proportions there; than which
nothing is more false.

He says in the River *Arcefinus*.
there were Serpents seventy Cu-
bits long: That the *Indians* would ^{lib. 2. cap. 8.}
fling with that exactness, as to ^{Ita affirmat}
touch the Hair upon a Child's ^{Damis.}
Head without any danger of hurt-
ing him; and that they could
shoot one Arrow after another
in as exact a Figure as a Painter
could draw with his Pencil.

<sup>Funda enim
adēd subtili-
ter jaculan-
tur, ut emissio
lapide, aut
glande pueri extremos capillos duntaxat attingant, l. 2 c. 12.</sup>

I shall not stand to relate what
he says of the River *Peacocks*;
but he tells one thing that is
worth taking notice of: There
is (says he) in *India*, in the River

Hyphasis, a sort of a white Worm, out of which is extracted an Oil very combustible, and can be preserved in nothing but Glass. This Creature is only taken for the King's Use, for the breaking the Walls of a City; for where-ever that Fat touches, it raises a Fire that nothing can extinguish, and lays the Walls even with the Ground.

Ignis accen-
ditur inex-
tinguibilis,
lib. 3. c. 1.

lib. 3. c. 2.

Then he comes to his Dragons, and tells us there were some thirty Cubits long, that can scarcely lift up their Heads; and that the Mountain Dragons hunt the Marsh Dragons, and are exceeding swift; that they are all over Scales that shine like Silver, and their Eyes of a fiery Colour; and that they will assail Elephants; and that what is more, they have a Stone in their Heads that will make Man go Invisible.

lib. 3. c. 2.

He says that there were a sort of Wild-Asses which had a Horn in their Forehead, of which they made

made Drinking Vessels, and that *lib. 3. c. 1.*
 who-ever drank out of them was
 secured from all Danger for that
 Day; Fire would not burn him,
 a Wound would not hurt him,
 the most deadly Poyson would
 have no effect on him, nor any
 Disease seize him. Here *Damis*
 seems to have some Conscience,
 and says, he doubts whether it
 be true, and for this Reason,
 which is a good one, that then
 many would drink out of it every
 Morning, that they might never
 die.

He says further, that there
 were Pigmies that
 lived about the River
Ganges, and Griffins
 that kept Mountains
 of Gold; that had
 Bodies like a Lion,
 and a Head like a Man: That at
 their Return from the *Indies*,
 they arrived at a place upon
 the *Red-Sea*, where there were
 whole Rocks of Brass: That there
 were

*Pigmeos autem sub terra
 degentes supra Gangem po-
 sita loca in colore, sicut
 fama de iis prædicata vi-
 vere non est vanum, &c
 πῶον ἰσχυρῶς, lib. 3. c. 14.*

Oritarum re- were Pigmies and Griffins also
gionem Pe- in *Æthiopia*, that kept Mountains
gadam atti- of Gold, and strange Beasts, the
gisse ferunt, of Gold, and strange Beasts, the
apud quos like never known in any other
æneæ sunt place.
Petræ, lib. 3.

c. 15. l. 6. c. 1.

Se nunc visi-
biles nunc in-
visibiles ut li-
bet faciunt,
lib. 3. c. 3.

Ibid.

lib. 3. c. 3.

That there is a certain place where the *Indians* inhabit, which is incompass'd with a Mist; and that there they can make themselves Visible or Invisible, according as they please. And that the *Indians* walked two Cubits from the Earth. That *Apollonius* saw there two certain Vessels, which if the one were opened, it would Rain all over *India*, and if they shut it close the Rain would immediately cease; and that they had another for Wind of the same nature.

These Stories, and several others that are in this Treatise of *Philestratus's*, made *Photius*, that Learned and Judicious Person, pass this Censure on it, That it was a Book full of Follies and monstrous Tales. But if the Reader is not satisfied with what I have

have said, I shall give him two or three more Stories of the like nature, and by that time I hope he will have enough.

When *Jarchas* was set down, *lib. 3. c. 6.*
 who was the President of the *Bramins*, ask (says he to *Apollonius*) what you will, for you come to Men that know all things. Do you know then your self? says *Apollonius*, thinking that to be a difficult question, being so esteemed amongst the *Greeks*. Yes, replied the *Bramin*, that we do; for there is no Person admitted into our Society before he knows himself. What do you think of the Soul, says *Apollonius*? The same, answered the *Indian*, that *Pythagoras* taught us, and we taught the *Egyptians*. This, by the way, is certainly a mistake; for *Pythagoras* learnt his Doctrine from the *East*, or from *Egypt*, and not they from him. Well, says *Apollonius*, *Pythagoras* said that he had formerly been *Euphorbus*:

An Impartial View of

phorbus: But do you remember that you have been either one of the *Greeks* or *Trojans*, or some Person in former Ages. You (replied the *Indian*) magnifie the Heroes that went to the Wars of *Troy*, and neglect Persons of greater Worth. But, pray, who do you esteem the most beautiful and brave of all the *Greeks*? *Achilles*, says *Apollonius*, the two *Ajax's*, and *Nireus*. Look upon them, says *Jarchas*, to be the perfect Image of my own Father, or rather of him, who, many Ages ago, took upon him a Body, for mine is the same Soul. You must know then, that in former Times the *Æthiopians* inhabited this Countrey, subject to a King called *Ganges*, whom they slew: Upon which the rest of the *Indians* abhorred them, and the Earth denied her Increase, and Judgments still pursued them till the Murtherers were brought to condign Punishment. This *Gan-*
ges

ges was ten Cubits in height, ^{And anax.} the most beautiful Person in the World, and was Son to the River Ganges, and his Father after this his Murther turned him into the Red-Sea. Here he tells some of his Exploits, and then goes on, Marvel not, *Apollonius*, that I remember these things; for I am the very same Person whom you see, tho' in another Body, and I gave evident demonstration of it when I was but four Years old; for this same Ganges had formerly left seven Swords of Adamant, which he had hid in the Earth, to preserve the Country from Danger. The Place near where they were hid was held sacred, and Sacrifices were performed there; the exact place where they were hid no one knew; but I being then, as I told you, but a Child, took the Chief Priests to the very spot, and bid them dig in that very place, and there did they find the Swords, as I had

had said. Marvel not at this, (says he) that Souls should be thus translated from one Body to another; for here is one, (pointing to a Youth that stood there, that might be about Twenty) this Young-Man (saith he) you see hath a pretty ingenious Look, and seems every way fitted to receive the Instructions of Philosophy. I wonder, says *Apollonius*, if he should miscarry in that, frequenting your Company, and having these Opportunities. Frequenting us, (says the *Bramin*) alas! he is kept here by force, and despiseth all our kind treatment: And who do you think he is? why, this is *Palamedes*, that was at the War of *Troy*, and he hates both *Ulysses* and *Homer*; *Ulysses*, because he was always circumventing him; and *Homer*, because he says very little of him, tho' he praiseth others that less deserve it; for this Reason he is sad, and despiseth Philosophy.

While

While they were thus discour-
sing, there came one to *Jarchas*,
to tell him that the King would
be there to Morrow. I am glad
of that, (says he) for I am sure
he will return wiser than he came,
having the opportunity of such
Company. But as for you,
Apollonius, (says *Jarchas*) can
you tell what you did before you
came into this Body, and who
you were in time past. Yes,
that I can very well, replied *lib. 3. c. 7.*
Apollonius, but I have no great
matters to be proud of; however,
I shall relate some few passages
concerning it. Do you then
think that the Master of a Vessel
is so mean an Imployment (says
Jarchas) for that I know you
were an *Egyptian* Pilot. Very
true, (says *Apollonius*) and tho'
this in its self be no despicable
Employment, yet I know not
how it comes to pass it bears
no very good Character amongst
many People. But the best thing

I did in that Imployment was never yet mentioned by any body. What is that, says *Jarchas*? I will tell you, says *Apollonius*: When I was Master of a small trafficking Vessel; many Ages ago, I very well remember there were abundance of Pyrates infested the *Phœnician Sea*, I being in one of the Ports, there came some Persons to me that had watched the Lading of my Ship, and the Quality of the Goods; for they had Spies in all Places; they asked me whether the Vessel was mine? I told them it was. Then they asked me what I was to have for the Freight of those Commodities? I told them. They inquired whether I had any settled Place of Abode? I gave them to understand that I had a little Cottage in the Isle of *Pharos* in *Egypt*. They asked me whether I would exchange my Sea-faring Life to come and live a-shoar, and my Cottage for a good

good House. In short, they promised me, that if I would deliver the Goods into their hands they would promise me twice my Freight, and that they would hurt no Persons I had a mind to save. I seemed to consent, and agreed to sail such a Night, that they might have the advantage to take the Vessel. But I proved faithful to my Trust, and when I found my opportunity made my way, and brought all the Goods and Passengers safe into the Port.

I shall make no other remark upon this passage but only this; That if *Damis* did relate this Discourse of his Master falsely, then there is no heed to be given to any thing he says: If it be true, as 'tis likely enough they had such Discourse, then we may see two silly impudent Cheats setting their thoughts upon the stretch which should tell the most notorious Lye; for, I suppose,

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pole,

pose, there are few People will be disposed to think they told Truth.

But we have a piece of his Philosophy taken out of one of his own Epistles to the *Indian Bramins*, where he gives this account of the Ebbing and Flowing of the Sea.

lib. 3. c. 1.

There are (says he) certain strong Winds or Spirits (for I know not which he means by *πνεῦμα* here) that are under and about the Sea, that with a mighty Impetuosity throw the Waters out of its deep Recesses and hollow Caverns, which make it swell and overflow, and then, as if they were out of breath, they fall and retreat, and so, by consequence, doth the Water retire into its former Course and Channel. I believe verily (says *Philostratus*) that he hath hit upon the true Reason, for the Inhabitants of the Isle of *Gades* are observed never to die so long as the Tide is in flowing, but they still depart upon the retreat-

retreating of the Waters, which evidently shews that then the Spirit or Wind retreats into the innermost parts of the Earth.

I shall conclude this Account with one Story, which if we can believe *Philostratus*, *Apollonius* and his Man *Damis*, both saw. The *Indian*, *Jarchas*, shewed *Apollonius* a Stone: Will you see *lib. 3. c. 14.* (says he) the Stone that is able to perform so many Wonders? The Stone might be about the bigness of his Thumb-Nail. This Stone (says he) is generated in the Caverns of the Earth, lying about four paces deep; such is the Violence of the Spirits that it contains, that it swells and often bursts the Earth all above where it lies. If any Persons endeavour to find it they lose their Labour, for it vanishes out of their Sight. We are the only Persons that can take it; and this is performed by some Ceremonies that we use, and some

Words that we say. The Name of it is *Pantarbes*; it makes the Night bright, like Day; and in the Day it darts forth brisk and sparkling Rays. This Light that it contains is a Spirit of wonderful force, for it draws to it whatever is near it: What do I say, things that are near it? throw it into a River, or the Sea, and all the Stones, and even Rocks, that lie scattered all about, presently fly to it, and cling about it, like a swarm of Bees. Upon which words he took the Stone, and shewed him the Feats he could do with it.

2 volas.

I think I have said enough to make any body see what sort of Persons this *Apollonius* and his Man *Damis* were, the great Champion the Heathens had to equal Christ. I might have taken notice of many more Stories of the like nature. Now all these we have in the best light they could be put by *Philostratus*, a Person
of

of good Sence, and Master of good Language, who put the Memoirs of *Damis* into order; had we but them, I mean *Damis's* Papers, I believe we should have an hundred things more foolish than what I have related. But even as *Philostratus* hath polished them we may see 'tis a Composition of Lyes and improbable Stories, without the least appearance of Truth. 'Tis to be observed, that *Mæragenes* had wrote his Life, and said *Apollonius* was a Wizard: But *Philostratus* says *lib. 1. c. 2.* it was an unjust Calumny, and that his Miracles ought rather to be looked on as his Perfection in Philosophy, and that he had the assistance of the Gods, by which he performed his Wonders, and not by the help of Magick. To say the truth, I believe he was no Conjuror; and this will be evident enough, if we look into the ridiculous account he gives of the Ebbing

and Flowing of the Sea, to omit other Instances, which shews he was an ambitious, conceited-Fellow, a Man of little Sence, and *Damis* a Person that cared not what he said, so it might redound to the Credit of his Master; only he told his Stories too plain, and had not Art to manage them, so that his Lyes are too naked. I remember an ingenious Person, to whom I had communicated the Life of *Apollonius Tyanæus*, written by *Philostratus*, told me pleasantly, after he had read it, "That he could compare "*Apollonius* and his Man *Damis* "to nothing but a Juggler and "a Fidler, and he wondred how "any body could put any stress "upon such stuff, tho' he had "heard mighty ill use made of "it.

As for the Emperor *Vespasian's* Curing a Blind Man, I know not what can be the Inference from it, but only that he did cure him.

For

For who ever said that God never permitted Miracles to be done by any but Christ? When I consider that God gave *Egypt* into the hand of *Nebuchadnezzar*, for executing his Judgments upon *Tyre*, as 'tis expressly said, *Ezek. 29. 17.* Why might not God give the *Roman* Empire into the hand of *Vespasian*, who should accomplish his Fury upon the *Jews*? That this did mightily contribute to it, both *Suetonius* *Tacit. Hist. lib. 3.* and *Tacitus* expressly affirm, that *Sueton. in Vesp. Sect. 7.* People after that had a mighty Veneration for him, and never thought of the meanness of his Extraction. I likewise consider that *Balaam* and *Caiphas* Prophesied, both wicked Men. But in my mind it makes much against those that pretend an advantage by it, for they deny all Miracles, and look on them to be only Stories and Impostures. They must then grant, that there are Works above Nature.

Therefore Mr. *Huet* needed not fear the force of it, or go about to shew it was a Forgery. The thing is well attested, and no consequence can be drawn from it to the prejudice of Christianity.

C H A P. III.

Of the Predictions concerning Christ in the Old Testament, and the Characters of the Messias.

I Shall now propose the *Miracles* of our Blessed Saviour, and the *Prophecies* concerning Him, which, I think, will be so undeniable and plain, that the force of them cannot be resisted without a great deal of Obstinacy, a Temper that ought absolutely to be avoided upon all occasions, especially in a Subject of

of such vast importance. I do not desire that Men should come with an over-credulous and easie disposition, that they should be apt to believe any thing that is told them under the Notion of Religion, and think it unlawful to examine the Grounds of their Faith. All I desire is, that Men would fairly and calmly debate the force of the Evidence that we have for Christianity, and proceed in the Examination of the Arguments that can be produced, without passion and prejudice, and view them with an impartial eye, or else I shall think it a hard task to satisfy them in these matters, or in any thing else. I think I request nothing but what is very just and reasonable ; nay, I hope the Evidences I shall produce will not utterly lose their force upon the most obstinate temper. I do assure the Reader that I will proceed with all the fairness that he
can

can possibly desire; and that I will not impose upon him, if it were in my power; but shew him the weakness, as well as the strength of the Testimonies and Arguments I use.

I shall first take notice of that place in *Gen. 3. 15.* *I will put Enmity between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel.*

It is well known, that most of the Christian Writers, if not all, and many of the *Jews*, suppose that Satan made use of the Serpent as his Instrument to deceive our first Parents; or indeed, that he himself might be called so for his Craft and Subtilty. We find this Name given to him in the Scriptures, in several places. Now here it is expressly said, that the Seed of the Woman should *break the Serpent's Head.* *He shall bruise thy Head.* I do not think

V. *Job. Damasce.* de
fide Orthodox.
lib. 2. c. 10.

August. *Civ. Dei*, lib. 14.
c. 11. & de *Gen. ad liter.*
lib. 11. c. 27. & c. 29.
Cyril. cont. *Julian*, lib. 3.
vid. *Cajetan.* in *Gen.* 3.

think it worth taking notice of, that the vulgar *Latin* renders the Word in the Feminine Gender, *ipsa*, she shall bruise thy Head. This is against the truth of the *Hebrew* Text, and, I think, all other Translations, and freely acknowledged to be a mistake by those that are zealous enough for the Authority of that Version.

Now the *Targum* of *Onkelos* gives the sense thus :

“The Man
“shall be mindful of,
“or remember, what
“thou hast done to
“him in times past,
“and thou shalt ob-

“serve (*watch*, or *haunt*) him till
“the end of days. I need not stand to prove, that by the last days is meant the times of the Gospel. That it is frequently used so by the Prophets, is acknowledged by all, and in the New Testament often. So then the sense may be, That the Serpent,

Targum Onkelos in loc.

What-ever is said to come at the end of days, or last days, *Beacharibb Heyamim*, is meant of the *Messias*, a general Rule given by *R. Kimchi* on *Isa.* 2. 2. and *Abarbinel* and *R. Moses Nachm.* on *Gen.* 49. 1.

pent, or the Devil, should pursue and have Dominion over the World till the last days, and

Job. 12. 31. then the Prince of this World
--14. 30. should be cast out, as our Saviour
--16. 11. says expressly, and the Works of
1 Cor. 1. 6. the Devil destroyed.

Now this Phrase, *End of Days*, used by *Onkelos*, may have another Signification, and only signify, that there should be a perpetual Enmity between the Seed of the Woman and the Serpent. I shall not be positive which is meant here by the Paraphrast; most certain it is, that the *Targum* of *Jerusalem*, and that of *Jonathan ben Uzziel*, apply this place to the coming of the *Messias*, who give the sense of the Words thus: "I will put Enmity between thy
 "Seed and her Seed; when the
 "Sons of the Woman keep my
 "Law they shall bruise thy Head,
 "and when they break my Law
 "thou shalt bruise their Heel;
 "but the Wound given to the
 "Seed

"Seed of the Woman shall be
"healed, but thine shall be in-
"curable; they shall be healed
"in the last days, in the days of
"the *Messias*.

This shews that the Christians
have not done rashly in applying
it to *CHRIST*; that they have
not put this Sence upon it to
serve their own turn; but that
it hath been the most ancient
and received Opinion of the
Jews, who give the very same
meaning of the place with the
Christians.

The next thing that I shall
take notice of, is that remarkable
Blessing that God gives to *Abra-
ham*, Gen. 12. 3. *I will bless
them that bless thee, and curse
him that curseth thee. And, In
thee shall all the Families of the
Earth be blessed. All the Nations
of the Earth shall be blessed in
him*, Gen. 18. 18. *In thy Seed
shall all the Families of the Earth
be blessed*, Gen. 22. 18.

The

The same Blessing is repeated to *Isaac*, and in the same words, *Gen. 26. 4. In thee shall all the Nations of the Earth be blessed.* This the Lord calls the Oath, or Sacred Covenant, that He made with *Abraham*. The same Promise is renewed to *Jacob*; *In thy Seed shall all the Families of the Earth be blessed, Gen. 28. 14.*

For the better explaining of this Promise, it will be necessary to take notice, that the People of the *Jews* are called in Scripture a *separate, peculiar, holy People*; that they should look upon others to be prophane and unclean. They called them the *Uncircumcised*; that is, People that God regarded not; that were out of his Covenant. They were bred in an Aversion to other Nations, and the Heathens looked on them as the most unhospitable People in the World. That their Laws and Customs were contrary to all others, especially

Tacit. Hist.
lib. 5. c. 2,

cially in those things that related to Religion. This is observed by *Tacitus*, and others.

It was the design of their Laws, to secure them from all other People, to prevent their Commerce and Alliances with them, that they might be preserved unmixed, and to prevent their falling into Idolatry, and other Follies of the Heathens: And we may observe, that they were not only permitted, but commanded utterly to root out some of their Neighbouring Nations. They must be Strangers to the *Jewish* Customs and Laws that do not know that they were the worst Masters in the World. They treated all other People, and speak of them, as if they were scarce of the same Species. Their Laws were accommodated to the stubborn nature of that Nation that so frequently revolted from their Religion, and imitated the Heathens. *Ben. Mai-*

Leo Modena
Rit. Jud. c. 5.
Part 2.

More Novech.
Part. 3. c.
mon 26, &c.

mon hath proved, past all dispute, That the Laws of the *Israelites* were made with a wise Design; that they were not meerly the Will of the Law-giver, but to prevent their Revolting into the Heathen Customs, and were directly contrary to the Rites of the *Zabii*; as the Sacrifice of the Paschal Lamb; the manner of Building their Altar, and going up to it; not seething a Kid in its Mother's Milk; of Offering Honey in their Sacrifices; in the Prohibition of forcing their Children to pass through the Fire to *Moloch*; in prohibiting Eating of Blood; rounding the Corners of their Beards; making any Mark in their Flesh; and abundance more, which are remarked by that Learned Rabbi, and by the Learning and vast Industry of a late Author.

*Cl. Spencer.
de Ritual.
Hebræorum.*

The *Jews* speak and write with the utmost Contempt of other Nations, nothing will serve them

them but all must be Slaves to them at the Coming of the *Messias*; all Hewers of Wood, and *Addison pres-*
sent State,
c. 1. p. 10.
 Drawers of Water; they cannot mention other People but with a sort of Rage. Now, would this have been any great Privilege, to have the *Jews* to reign over all other Nations? Would it have been a Blessing to be made Slaves to them, and given to their severe Treatment? Is this the Character of Him that is called *the desire of all Nations*? *The desire of all Nations shall come, and the Gentiles should trust in Him.* He might then be called the Plague of all other Nations. That the *Gentiles* should be Partakers of the Blessings the *Messias* should bring, is evident by the place I have cited, and by twenty more; and so the *Jews* themselves explain it, notwithstanding their Hatred to all other People.

If we look into *Isa. 42. 1.*
Behold my Servant whom I uphold,

F mine

mine Elect in whom my Soul delighteth: I have put my Spirit upon him, and he shall bring forth Judgment to the Gentiles. He shall not fail, nor be discouraged, till he hath set Judgment in the Earth: and the Isles shall wait for his Law, vers. 4. I the Lord have called thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light to the Gentiles, vers. 6. Yet a little while, and the desire of all Nations shall come, Hag. 2. 7.

The next passage that I shall take notice of is, *Exod. 4. 13.* which the *English Translation* renders thus, *And he said, O my Lord, Send, I pray thee, by the Hand of him whom thou wilt send;* that is, as most expound it, *Send by some other Person:* It may bear this Sence I acknowledge, but not so well as another that may be offered; for you may translate the Words literally thus:
Send,

Send, I pray thee, by the hand of Shiloh. And our *English* Translators put these words, of him whom, &c. in a different Character, to shew they are not in the *Hebrew*, and that they must be put in to supply the Sence, in the way that they and most others translate it; but if we translate it, *Send, I pray thee, O Lord, by the hand of Shiloh*; there is no need of any words to supply the Sence. The Paraphrase of *Onkelos*, and the *Septuagint*, favour the first Interpretation; that is, *Send, I pray thee, by some other Person, and not by me*; for the Translation of the *Septuagint* upon this place is a Paraphrase; but the *Hebrew*, *Mitte per manum quem missurus es*, and *Samaritan*, the *Syriac*, *Arabick*, *Samarit. vers.* and the vulgar *Latin*, and the *Perfick* Translation of *James* & *vers. Pers.* *Tawus*, that learned Jew, all seem to favour the latter; that is, to denote some remarkable Person *Mitte per manum quem mittes, Pagn. interlin. vers. quem missurus es, vulg.* that God had promised to send

Mitte per manum quem missurus es, *ver. Syr. ita* to his People; the *Targum* of *Jerusalem*, and that of *Jonathan ben Uziel*, likewise favour this Sence. *Jonathan's* Paraphrase hath something remarkable. "Send, à facie tua, "I pray thee, for thy Mercy's sake, Domine, mit- "O Lord, this Message by the te jam legationem tuam "hand of *Phinees*, by whom it per manum "shall be sent in the end of days, Phinees, per "or in the last days. What he quem mit- means here by *Phinees* I cannot tenda est in tell. If the *Messias* had been fine dierum, there instead of it, then the Sence Targ. *Jonath.* had been plain; and, for my part, I cannot say but it might have been formerly; for as it is no Man can imagine what he should mean by it; or if we read it thus it will be Sence: Send, I pray thee, by *Phinees*, or by him by whom thou wilt send in the end of days, or in the last days; then the meaning is obvious; but however it is as to that, this is most certain, that he took the Sence to be, That a remarkable Person was promised, and designed

signed to be sent from God in the last days; and that *Moses* desired *God* that he would now send him to deliver his People then in *Egypt*, *Thou shalt be to him as a God*, perhaps means he should act like the *Messias*. vers. 16.

We shall find that the *Messias* is often design'd by this Phrase, *The Person that shall be sent*. Hence the vulgar *Latin* renders the word *Shiloh*, in *Gen.* 49. 10. by *qui mittendus est*. *St. Jerom* derives the word after the same manner. And *Joh.* 9. 7. *The Waters of Siloe* are there explained to be, as much as to say *Sent*. *Christ* is said to be him that should come; *Art thou he that should come?* *Matth.* 11. 3. by that denoting the *Messias*. *Tet a little while, and he that shall come will come*, *Heb.* 10. 37. which is taken out of *Habak.* 2. 3. *Christ* is said to be the *Apostle*, or the *Person sent of*
F 3 God,

God, which word seems to have something remarkable in it to this purpose, *Hebr.* 3. 1. But for all this I look upon the derivation of the word *Shiloh*, in *Gen.* 49. 10. to have its Original from *Shalah*; but all I contend for here is, that there seems to be some Person aimed at by *Moses* in this Excuse of his; and I think if we indifferently weigh the Circumstances of the place, we shall find this Sence to be the most easie and natural; nay, our *English* Translators tell us in the Margin it may be read thus: *Send, I pray thee, by the hand of him whom thou shouldest send*; which seems to denote some particular Person that is the *Shiloh*. But let every Mân take his own Liberty in things that are doubtful; for whether it be so or not it makes little to the matter in hand; for if a particular Person be meant, then it ought to be read *Shiloh*, as is past all doubt.

I shall not say much of that famous Prophecy of *Balaam*, which is in these words: *I shall see him, but not now: I shall be-* Numb 24.17.
hold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, &c. The Paraphrases of *Onkelos*, *Jonathan* and *Jerusalem*, all of them expressly attribute this to the *Messias*. And *Rabbi Moses Hadarshan* and *Maimon*, ^{Rabbi Moses Hadar. in Ber. ris. Rabb.} who says the *Messias* should come and destroy Idolatry, which is signified by those Heathen Nations, we may observe, He is here called a *Star*. He is called by *Malachi* the *Sun of Righteous-* Mal. 4. 2.
ness. He is called by *Zechariah* the *East*: *Behold, I will bring* Zech. 3. 8.
forth my Servant the East, as the *Vulgar*, *Septuagint*, *Arabick*, and *Syriac* translate. *Scaliger* says, those that translate *Issemach* otherwise, do it ignorantly, nay, contrary to the Word of God. But others as learned as he justify

Ribera & de
Dieu in Heb.
1. 3.

our Translation, which renders it *Branch*. However, the Paraphrase of *Jonathan* applies it expressly to the *Messias*. Here is some particular Person meant; a Person that was not come in the times of those Prophets. And we shall see that he is denoted by this Expression the *Branch*, or the *Stem*, as he is called by *Isai. 11. 1. And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, and the Spirit of the Lord shall rest upon him, &c.*

Zech. 3. 8. Behold, I will bring forth my Servant & chap. 12. the Branch. Behold the Man, whose Isai. 4. 1. Name is the Branch. He is called after the same manner, *Isai. 53. 2. and more expressly, Jer. 23. 5, 6. Behold the days shall come, saith the Lord, that I will raise unto*

Jer. 23. 6. David a Righteous Branch, &c. In those days I will cause the Branch of Righteousness to grow up, Jer. 33. 15. And this is his Name whereby he shall be called, The Lord our Righteousness. Grotius following some of the Jews applies this to *Zerubabel*. How he was a King that could

could have these Titles given him, would be worth while to inquire? or, How any Man can believe that the Prophet would give this sacred Name to a Governor of no more account than was *Zerubbabel*? or, How he could be called by so August a Name as *Jehovah, Tsidkenu*? And how he should merit that Name of being *the Righteousness of that People, and that his Reign should be for ever*, as 'tis here described? This I am sure of, that this is one of the great Offices of the *Messias*, as is expressly set down by the Prophet *Daniel*, Dan. 9. 24. *Seventy weeks are determined to make an end of Sin, to make Reconciliation for Iniquity, to bring in everlasting Righteousness, and to seal up the Prophecy, and anoint the most Holy.* Here, in the Offices of the *Messias*, is a full account of this Title, *The Lord our Righteousness.* Besides, I might add, that this *Branch* is called *the desire*

desire of all Nations, which, whether it can agree to *Zerubbabel*, I leave every one to judge, and shall only add, that the Paraphrase of *Jonathan* expressly attributes this Expression to the *Messias*, which shews it was then the currant sense of the *Jews*, and so it is of most of the Moderns. And *Rabbi Joseph Albo* says expressly that this is one Name given to the *Messias* in Scripture, *The Lord our Righteousness*. I take no notice of the mispointing of the place, because 'tis disapprov'd by almost all the *Jews*, and the best Copies, and the *Septuagint*.

R. Joseph Albo
Sep. ikker.
lib. 2. c. 28.

Vid. Huet. demonst. Evang.
prop. 7.

The next thing I shall take notice of is, the Birth of the *Messias*; for the Manner and the Place we have it plainly set down by the Prophet *Micah* 5. 2. *And thou Bethlehem Ephratah, tho' thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel; whose goings forth have been*

been from of old, even from Everlasting. Here is the Place and the quality of the *Messias* exprest, *That he should be born in Bethlehem of Judah; and that his goings forth had been from the days of Eternity,* which denotes the Eternity of his Being, and that he had been for ever. This I am sure seems to be the most natural Sense of the Words, and it ill becomes a Man that pretends to love Truth, to try how many Sences he can put upon an Expression, and to take that which is for his turn, if he hath but Learning and Parts to make it plausible; he ought impartially to inquire what is the meaning of the Author; for there is, and always will be, a mighty difference betwixt Explaining, and Perverting the meaning of Records, to inquire what was meant by the Author that wrote it, and putting such a meaning as may serve our own purpose. That
the

the *Messias* is here meant, the *Jews* every where acknowledge; that the place of Birth should be *Beth-lehem*, was the constant Tradition in our Saviour's time, as is manifest from those known places, *Mat. 2. 4. &c. Joh. 7. 40.* This

Talmud. lib. Sanhedrim & Midrasch Thebillim. Rabbi Selemob, Ex te Bethlehem coram me prodibit Messias ut sit Dominium exercens in Israel, cujus nomen dictum est ab æternitate à diebus sæculi, Paraph. Jonath. in loc. Rabbi David Kimchi.

is acknowledged in the *Talmud*, the *Chaldee Paraphrase of Jonathan*, their other most ancient and publick Records, and their famous Masters, who with one Voice declare, that this place

indisputably belongs to the *Messias*, and shews the Place of his Birth, and, I think, the Words are as plain for the Eternity of his Nature.

2. As the Place of his Birth is noted, so is the Manner of it, in these Words, *Isai. 7. 14. Behold, a Virgin shall conceive, and bring forth a Son, and shall call his Name Immanuel.* The

Oppo-

Opposition that the Jews make to this is, that *Gnalmah*, or *Alma*, doth not always signifie a *Virgin*, but a *Young-Woman*, whether Married or not. Therefore *Aquila*, *Theodotion* and *Symmachus* translate it *νεάνισσα*, a *Young-Woman*; whoever knows any thing of them can tell that they were no Friends to Christianity; but if they tell truth, they ought to be heard. I think the best way to decide the Controversie will be, to stand to an impartial Witness that can be biassed on neither side, and that is the Translation of the *Seventy*. I know well enough that 'tis questioned whether they were the Authors of the *Greek Translation* of the *Prophets*: however, 'tis certain, that if they were not, that the *Prophets* were translated not long after; and so as to this point 'tis the same thing. They translate the word *παρθένη*, which always signifies *Virgo intacta*, a *Virgin* in the strict

Gnalmah &
Gnalam ab-
scondere.

Alma abscon-
dita virgo di-
ligentia cu-
stodita, &c.
Hieron. in
loc. & in Tra-
dit. Heb.

strict propriety of the Phrase. To this I might add, that the Word comes from a *Root*, which signifies the Circumstances of such Persons. In the *Punick* Language, (says *St. Jerom*) which is much the same with the *Hebrew*, it is always taken in this Sence. I do not remember (says he) that ever I find *Alma* taken in any other Sence than for a *Virgin*, and that in her *Youth*. I might make this Observation good by comparing the Word in other places in Scripture; but that is done by many, Commentators and others. To this I shall add, that if there were no more meant than that a Young-Woman should have a Child, I do not well see where the Wonder is, or the Sign, except you will say 'tis in the Name of the Person; that indeed is remarkable, and shews that he that was to be Born should be something above Humane Nature. But we have a very good Evidence,

dence, and as good as we can desire in this case, that the Behold, or the Wonder, lay in both. To conclude, the Jews themselves acknowledge that here is something wonderful presaged in the Birth and Generation of this Person, and that he was not to be born as other Men and Women are born; as *Kimchi*, *Selemoh* and *Jarchi* confess.

Vid. Huer.
demonst. E-
vang. prop. 7.

In *Isai.* 9. 6. we have these words: *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders: and his Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

The Translation of the *Seventy* is remarkable, and which made me admire when I looked into it; for it renders the Words thus: *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders: and his Name shall be called, The Angel*

Μεγάλος βουλῆς
ἄγγελος.

ἄγγελος.
θαυμαστος.
σύμβουλος.
ἰσχυρος, ἔξουσι-
ας ἔχων, ἀρχὴν
εἰσέτης, πατὴρ
τῶν μέλλοντων.
αἰωνίος.

Angel (or Messenger) of the great Council. It occurred to my mind, that they willingly abstained from giving such mighty Attributes to a Child. But I found that this was the Observation of that great Man, I mean St. *Jerom*, who tells us, that it was then read so in the Translation of the *Seventy*; and with reason he conjectures that this was their design in it. For one might shew, in many places, that they purposely concealed some things in their Translations, that the Heathens might not know them, &c. The *Alexandrian* Manuscript hath it thus: *He shall call his Name, The Angel, Wonderful, Counsellor, Mighty, The Governor, Prince of Peace, Father of the Age to come.*

That Manuscript ought to have all the respect in the World, being of so venerable Antiquity. But yet we must not think it the better because it comes more near the *Hebrew* in this place; but rather

rather the contrary. Besides, St. *Jerom* reading it otherwise, who had *Origen's Hexapla*, determines the point, and shews the first to be the true reading, I mean of the *Septuagint*. The *Jews* look upon this as a hard piece of Scripture, and would willingly be rid of it in a fair way if possible. All Copies justify the reading of the *Hebrew* according to our Translation; so that there is nothing to be attempted that way. Therefore some of the *Jews* refer these words to *Hezekiah*; some to a Son of the Prophet *Isaiah's*. Indeed upon the same grounds they might have accommodated it to some other Persons if they had pleased. For I would ask them, in good earnest, whether they think that these Attributes would have been given to a meer Mortal? And how they can make the next words to have good sense in them, if expounded this way? *That of the Increase of his*

*Government and Peace there should be no end; and that he should establish it with Judgment and with Justice from henceforth even for ever. Let any one impartially consider whether these Characters and Attributes can, without great absurdity, to say no worse, be given to a meer Creature, or ultimately to Hezekiah, or Isaiah's Son. Therefore Rabbi Salomon Jarchi endeavours to evade the force of these words another way. He would have the first six words to belong to God, and the last only to Hezekiah, to whom he attributes this Prophecy. So that then the meaning of the place must be this: *Unto us a Child is born, unto us a Son is given: and his Name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father; these belong to God. And Hezekiah is called by him, The Prince of Peace. But, in truth, to speak sincerely, this is not to interpret a place, but to say what**

we

we please ; for the words are all of one case, and not the least appearance of any such distinction as he makes, and may as well bear any sence as this. There-

fore *Ben. Maimon* fairly yields Maimon E. pist. ad Afric. that these words belong to the

Messias, and so doth the *Chaldee* Vocabitur nomen ejus à facie admirabilis consilii, Paraphrase of *Jonathan Ben Uziel*, and others of the *Jews*, and the *Talmud* it self, *Traët. Sanhedrin.* Deus vir permanens in æternum, Mes-

I might take notice of a mighty iah, cujus Mystery that there is in the word pax multipli- which we translate the *Increase* of cabitur super nos, &c. Targ. Jonath. &c. his Government, &c. The word we translate *Increase* hath a *Mem* ל

Clausum, as they call it, in the ל middle ; that is, a final *M.* in the

middle of a word, which is an unusual way of Writing, and never used but in this place. There-

fore the *Jews*, and some Christian Talmud. lib. Sanhedrim & Rab. S. Jarchi Writers, tell us, that a Mystery Manasses ben Israel. Spes belonging to *Messias* lies under this Veil. I know not what Israel Sect. 28.

others may think of such sort of Arguments, but, for my part, I

was never much pleased with them, and so shall leave such things to others that understand them better than I do. Perhaps it might be only a mistake of the Scribe in some good Copy, and so have been scrupulously transcribed by others; and when some body or other found a Mystery in it, this made it the more common. * It is enough that I have mentioned it. *Et valeat quantum valere possit.*

Let us lay now the fence of these places together. *A Person should be born of the Seed of David; And that in Bethlehem. And he should be called Emanuel, God with us, The Lord our Righteousness, Jehovah our Righteousness, The Wonderful, Counsellor, El Gibbor, The Mighty God, (a known Attribute of the Almighty) The Everlasting Father, Heb. The Father of Eternity, (another known and incommunicable Attribute of God) The Prince of Peace. And that*

that his goings forth have been from the Days of Eternity. And his Kingdom shall have no end. That the Gentiles should be saved by him, and trust in him; and he should be a Light to them, even to the ends of the Earth. Let any Person impartially consider these Characters, and see whether they can be applied to any Mortal Man without Absurdity, not to say Blasphemy; whether they do not denote a Person that should be God and Man, of the Seed of David, and yet Everlasting. Let any Person consider impartially these things, and judge otherwise if he can, when he sees they are all exactly accomplished in Jesus Christ.

C H A P. V.

*Concerning the Death of the
Messias, and the Time of
his Coming.*

IT remains that I speak of the Death of the *Messias*, and the Time of his Coming; omitting many other Circumstances of his Life which were foretold.

As to his Death we may consider these two things.

I. *The Manner of it.*

II. *The Design of it.*

First, For the Manner of it. It is most certain, that it was foretold that he should suffer a violent and disgraceful Death. I shall name but two places to this purpose.

The

The first is that known place, the 53 Chapter of the Prophet *Isaiah*.

It is very probable, that the beginning of this part of the Prophecy that relates to the Death of *Christ*, is at the seventh Verse of the fore-going Chapter. It is well known, that the dividing the *Bible* into Chapters, as they now stand, is a late thing, and the Verses later. At first, it is well known that Books were writ in Rolls, and in a continued Discourse, without distinction of Words and Sentences, for the most part; even the Verses of *Homer*, and consequently other Books of the same nature, were likewise so writ, I mean in continued Lines, and did not break off at the end of a Verse. The *Jews* keep the old way in the Copy of their Law that they have in their Synagogues, I mean, have it rolled up after the ancient manner; hence *Volumen* is *Latin*

for a Book. 'Tis most certain, that the division of the Chapters are not so exact as they might be; for oftentimes in the Prophets they break off in the middle of a Discourse, as Expositors observe. That which may make us conclude so here is, that *Justin Martyr*, *Origen*, *Augustin*, *St. Jerom*, and *Procopius*, join the latter end of the 52 Chapter to this 53, without any interruption; and it is easie to see that there is a connexion betwixt the beginning of this Chapter, and the latter end of the fore-going, which the Paraphrase of *Jonathan* applies to the *Messias* in expresse words; and the *Septuagint*, these words which we translate, *Behold, my Servant shall deal prudently; Behold, my Son shall understand*. But we see that our Translators rather chuse to follow the *Hebrew*, than the *Septuagint*, tho' that affords so remarkable a Testimony for Christianity. *Jonathan's Targum*

Justin Martyr Apol. 2. &
in Tryph. Ori-
gen. cont.
Cels. l. 1. p. 41.
Aug. Civ. Dei,
l. 18. c. 29.

Isai. 52. 13.
עֲבָדָהּ יִשְׁמַח
וְיִשְׁמַח מֶלֶךְ.

gum gives the sense thus: "Behold, my Servant the *Messias* shall prosper: he shall be exalted, increase, and be exceeding strong, &c. According to our Translation the words are thus:

(a) Behold, my Servant shall *Isai. 52. 13.*
deal prudently, he shall be exalted,
and extolled, and be very high.

As many were astonished at thee;
(his Visage was so marred more than
any Man, and his Form more than
the Sons of Men.)

(b) Who hath believed our Report?
and to whom is the Arm of
the Lord revealed.

(a) Targum Jonathan in loc. Gemara, Tract. Sanhedrin cap. ult. & in Bereshith Rabba, Rabbi Mosi Hadasan, & in Sipbre, a Book that is reputed of greater Age than the Talmud. Vid. Huet. demonstr. Evang. prop. 7. p. 613. & Groc. de Verit. All these Jews apply this to Christ. The Arabic Version begins the Section or Chapter as I have.

(b) Here is related the Infidelity of the Jews, who will not own the *Messias* when he comes into the World.

(c) For

An Impartial View of

(c) *For he shall grow up before him as a tender Plant, and as a Root out of a dry ground.*

(d) *He hath no Form nor Comeliness; and when we shall see him, there is no Beauty that we should desire him.*

(e) *He is despised and rejected of Men, a Man of Sorrows, and acquainted with Griefs.*

We hid as it were our Faces from him; he was despised, and we esteemed him not.

(f) *Surely he hath born our Griefs, and carried our Sorrows: yet we did esteem him stricken of God, and afflicted.*

(c) *He shall have but a mean Birth and Parentage.*

(d) *He doth not appear like what many do expect; and the Jews shall despise him.*

(e) *His Life shall be humble, meek, and full of Trouble.*

(f) *All manner of Evils were laid upon him, Abarbinel in loc. He was used as if he had been a Malefactor.*

(g) *But*

(g) But he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisements of our Peace were upon him, and with his Stripes we are healed.

(h) All we, like Sheep, have gone astray: we have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all.

(i) He was oppressed, he was afflicted, yet he opened not his Mouth: he is brought as a Lamb to the Slaughter; and as a Sheep before her Shearers is dumb, so he opened not his Mouth.

(g) But it was not for himself, but for us he was slain and bruised. The *Messias* shall be cut off, but not for himself, *Dan.* 9. 26. For by his Death our Sins and Guilt are remitted. The *Jews* themselves apply this to the *Messias*, *Rabboth* & *Sal. Jarchi*, & *Gemar. Tit. Synedrio*.

(h) There was in us an universal Apostacy from God; and the Lord punished our Sins upon this Innocent Person.

(i) Tho' he was innocent, and suffered, yet it was with the utmost Patience and Submission, and voluntarily resign'd himself to undergo it, *Job.* 18. 37. Gave himself for us.

(k) He

(k) He was taken from Prison and from Judgment: and who shall declare his Generation? for he was cut off out of the Land of the Living: for the Transgression of my People was he stricken.

(l) And he made his Grave with the Wicked, and with the Rich in his Death, because he hath done no Violence, neither was any Deceit in his Mouth.

(k) He was arraigned as a Malefactor, and cut off, put to a violent Death, *Dan. 9. 26.* The same words the *Messias* called by the *Jews*, *Isch Copher*, the Appeaser, and said to bear our Sins, *Chald. Paraph. in Cant. 1. 14.* & *Rab. Judas in Chafidim.* & *R. Simson in Berejchith Rabba.*

(l) His Body should be begged, as a Malefactor's, and an honourable Person should give him Burial, who knew him to be Innocent; or he was in the Hands of his powerful Enemies even to his Death. So *Grotius* translates the words.

(m) Tet

(m) Yet it pleased the Lord to bruise him, he hath put him to Grief: when thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hand.

(n) He shall see of the travail of his Soul, he shall be satisfied: by his Knowledge shall my Righteous Servant justify many: for he shall bear their Iniquity.

(m) It pleased God so to ordain it that Christ should suffer, an Innocent Person; and by that means should many become the Sons of God, and the Gospel should be preached in all places. This is fully explained *Joh. 1. 12. Gal. 4. 6. 1 Joh. 3. 2. 1 Joh. 3. 9.* And so do the Jews expound this Phrase, *Rabbi Alseck. vid. Grot. verit. p. 358.*

(n) He shall be well satisfied with what he suffereth, and shall justify his People by his Death. His Name shall be called, *The Lord our Righteousness, Ezek. 23. 5, 6.*

(o) There-

(o) Therefore will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong: because he hath poured out his Soul unto Death: and he was numbred with the Transgressors, and he (p) bare the Sin of many, and made Intercession for the Transgressors.

I shall further only take notice of the main thing insisted on here by the Prophet, and that is the contumacious Death of some great Person. This is evident enough from the words. Now that which doth fully explain this Prophecy, is that passage in

(o) It is he that shall be the great Conqueror, and spoil Principalities and Powers, and all things are put in Subjection to him. See what this can signifie if not applied to Christ; That a Person should Triumph and Conquer after Death. Thus the Jews understand it. *Alseck & Gemar. Babylonie. Gros.*

(p) As he hath satisfied for their Sins, so shall he be a perpetual Intercessor or Mediator for them.

Dan.

Dan. 9. 26. And after Threescore and Two Weeks shall Messiah be cut off; that is, die a violent Death, as all Translations have it, and is the indisputable sence of the word, *but not for himself, but for others;* and the Prophet seems to speak of it as a thing the Jews expected; that it was no strange thing to them to know the *Messias* should die. The Prophet *Isaiah* shews here the Circumstances of his Sufferings, That *Men should reject him, scorn him, and hide their Faces from him;* that is, treat him with the utmost Contempt; that they should put him to an ignominious Death, and he should undergo all this with the utmost Submission, and his Blood should be an Atonement for Sin. This is so evident in both places, that it needs no Comment, and nothing can be plainer than the words themselves are.

But then you may say, Can no other sence be put upon these passages

*Occidetur
vulg. & Hie-
ron. & Syr.
excidetur in-
terlin. vers.*

passages I have cited? I answer, I cannot tell that. It is impossible to know how many meanings may be put upon this or any other place else, or on the plainest Writing in the World, by Men of Wit and Learning. This is evident by some that have tried their Skill this way in Jest, and made all the Apostle's Creed to be Blasphemy, and yet have put nothing but a possible Exposition upon the Words; but of this I have spoken before. But lest there might appear something of Weakness under this Answer, and to deal fairly in this Case, as one that would not lye for God, I shall, in particular, represent the several Expositions that those Persons put upon these words, that would not have them belong to the *Messias*.

First then, Some of the *Jews*, to take off so remarkable an Evidence from the Christians, would have it meant of the People of *Israel*;

Israel; that this was a Complaint of the Miseries they did or should undergo. *Isaac Abrabaniel*, a known Enemy to the Christians, acknowledges, that most of the ancient Expositors refer what is here spoken to the *Messiah*, and so doth he some things; but that the Suffering here mentioned did relate to the *Jewish* People, which is also imbraced by *Jarchi* and *Kimchi*, noted Rabbins.

In Examining of this we need only look upon the words, which speak in the singular number, and cannot in any construction, or ways of speaking usual with Mankind, be referred to a whole Nation. They have relation to the Sufferings of some particular Person, as is evident all along from the words. Besides, how inconvenient would it be to say of a whole Nation, and that by one of the same Nation too, *He hath born our Grief, and carried our Sorrows*? Every one that judges

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impartially must needs acknowledge that this is so far from an Exposition, that it makes the place no sense at all. Would it be looked on as sense, when a Nation suffered under some publick Calamity, for one of them to say, He hath born our Griefs, and carried our Sorrows? Whose Grief or whose Sorrows did they bear but their own? The plain Construction of the words shews that it is meant of some innocent Person bearing the Fault or Punishment of others that were guilty. Besides, How can it be said of the *Jewish Nation*, *By his Stripes we are healed. That he did no Sin, nor was Guile found in his Mouth. For the Transgressions of my People was he smitten.* These are such improprieties of Speech that no body could be guilty of, if applied to the Sufferings of the *Jewish Nation*; and he that can believe that it is applied so, a body would not much regard what he believes,

believes, or what he thinks; and it shews, that those that put this Interpretation on it are much distressed to find out some way to evade a Testimony that makes so much against them.

Others thinking this a very improper Interpretation, would have it to be a Lamentation upon the Death of *Josiah*. But then, if they would give sufficient Evidence that it was so, they ought to shew it was the constant Tradition of their Nation. For it were an easie thing to say that it belongs to this or the other Person, according as our Fancy or Prejudices lead us. But let us see if there be not some Characters in it which shew it cannot belong to him.

First, It is certain that *Josiah* fought against the Command of God, as is plain from 2 *Chron.* 35. 21, 22. How can it be said, *He was led as a Sheep, to the Slaughter, and as a Lamb that was dumb be-*

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fore the Shearers, so he opened not his Mouth? when, 'tis certain, he was wounded in the heat of a Battle, and fled away in Confusion, and went to be healed of his Wound. How can it be said then, that He had done no Violence, nor was any Deceit found in his Mouth? when the contrary is plain from the above-cited place. How can it be said, When we shall see him there is no Beauty that we should desire him: He is despised, and rejected of Men; a Man of Sorrows, and acquainted with Grief, and we hid as it were our Faces from him. He was despised, and we esteemed him not. All which is just contrary to the Character of Jofiah; for he was not innocent in his undertaking the War wherein he received the Wound that was afterwards his Death. He was not rejected, nor despised, but extreamly dear to his People, as is evident enough. He was far enough from offering himself
to

to a voluntary Death, as is here represented. How can he be said to *divide the Spoil with the Strong, and the Pleasure of the Lord shall prosper in his Hand?* And, lastly, what meaning will they put upon this, that *He was taken from Prison, and from Judgment, and who shall declare his Generation?* In good earnest then, was *Josiah* imprisoned, and tryed as a Malefactor? if not, then this Character, I am very sure, belongs not to him, as must be evident to all the World.

Others say, that it belongs to the Prophet *Jeremiah*, and that it is a Lamentation for him.

To this I answer, that the Person here described is remarkable especially for two Characters.

I. *His Patience.*

II. *The Design of his Death.*

Neither of which, I presume, can agree to the Prophet *Jeremiah*.

First, For his Patience. How can it be said, that *He was led*

as a Sheep that was dumb before the Shearers, so he opened not his Mouth? when 'tis most certain, that the Prophet Jeremiah most earnestly petitioned for his Life, and complained of his hard Usage in the most passionate Language.

Jer. 37. 20. Therefore, (says he) O my Lord the King, let my Supplication, I pray thee, be accepted before thee, and that thou cause me not to return to the House of Jonathan the Scribe, lest I die there.

And in the following Chapter
Jer. 38. 15. he says unto Zedekiah, If I declare unto thee wilt thou not surely put me to Death. All which is very far from the Character of the Person here described that should suffer a voluntary Death with the utmost Patience and Submission. Doth this in earnest agree with the Person that says,
Jer. 20. 14. Cursed be the Day wherein I was Born: let not the Day wherein my Mother bare me be blessed? Cursed be the Man who brought Tidings to my

my Father, saying, A Man-Child is born unto thee, making him very glad? And let that Man be as the Cities which the Lord overthrew, and repented not: and let him hear the Cry in the Morning, and the Shouting at Noon-Tide: Because he slew me not from the Womb; or that my Mother might have been my Grave, and her Womb to be always great with me? Wherefore came I forth out of the Womb to see Labour and Sorrow, that my Days should be consumed with Shame?

How can a mighty Passion, and high Resentments, the most bitter Complaints, and affecting Language, and great fear of Death, agree to the meek, submissive Person here described that is willing to die, and as Patient as a Lamb? In short, the Character of the Persons is so very different, that there must be some design in the bottom to make the parallel betwixt them, and upon

the same account they might apply it to any other Person.

Besides, how can it be said of the Prophet *Jeremiah*, *He hath born our Grievs, and carried our Sorrows? That we are healed by his Stripes? That he hath made his Soul an Offering for Sin, and the Pleasure of the Lord shall prosper in his Hand? By his Knowledge shall my Righteous Servant justifie many; for he shall bear their Iniquities? I will divide him a Portion with the Great, and he shall divide the Spoil with the Strong, because he hath poured out his Soul unto Death? And he was numbred with Transgressors? And he bore the Sins of many, and made Intercession for Transgressors?* which shews, in short, That the Person described should be made a Sacrifice, or offered up for the Sins of others, and that he should overcome and triumph after his Death. We may likewise observe, that those Persons that apply this
Chapter

Chapter any of the three ways I have last mentioned, I mean, either to the People of the *Jews*, or to *Josiah*, or *Jeremiah*, are known Enemies to the Christians, and it is easie to imagin their Design in it. Let me add, That *Isaiah* lived above an Hundred Years before *Jeremiah*; so that this must not be only a Lamentation for his Sufferings, but a Prophecy likewise of what he should suffer, which doth not look very probable. But then the Prophet *Daniel* puts the matter out of all dispute, who explaining this Prophecy says, *The Messias should be cut off, or be put to a violent Death, but not for himself. And that he should make an end of Sins, and make Reconciliation for Iniquity, and bring in Everlasting Righteousness.* All this perfectly answers the Character of the Person mentioned by the Prophet *Isaiah*; and this Person is expressly called the *Messias* by *Daniel*,

Compare
Isai. 1. 1, 2.
Jer. 1. 2.

Dan. 9. 24.

Daniel, which, I think, makes it indisputable that the Sufferings here described by the Prophet *Isaiah* are the Sufferings of the *Messias*, and can agree to no other Person.

It would be but abusing the Reader's Patience should I tell him that some of the *Jews* take the Prophecy in pieces, and apply one Verse to *Moses*, another to *Josiah*, another to the *Jewish Nation*; some to *Abraham*, some to the *Angels*, which is raving rather than expounding, seeing it is manifest that the words have a relation to one Person, and none else. But I believe the bottom of the Design was, that they could not for their Lives find any one Person that could bear the Characters given here, and therefore they would take it from the Christians some way or other, which they could not do but by applying it to the Circumstances of several Persons. The absurdity

dity of which is manifest to any one that is not full of Prejudice, and is resolved to believe nothing that contradicts his own Opinion, tho' never so clear and evident.

I wondred much at a Tradition that the *Jews* have concerning the *Messias*, which is, That he is at *Rome* amongst the *Lepers*, or that he should be a Leper: Others, That he is tied in one of the Walks of Paradise, foolishly applying *Cant. 7. 5.* to this purpose, as many ancient Rabbins do, so *R. Selemoh* tells us. These are the Whimsies of these vain People, which, no question, sprung from the plain Testimonies of Scripture, and Tradition of their Nation, (which they have corrupted by their Follies) that the *Messias* should be put to Death, or be a grievous Sufferer, and scorned and rejected by their Nation.

Others not knowing what to do with such plain Evidence for the Suffering of the *Messias*, have gone

R. Sol. Jarchi,
they translate
Isai. 53. 4.
nos putavimus
eum quasi le-
prosum, we
thought him
to be a Le-
per, or we
treated him
as a Leper,
lib. Sanbedrin.
and so doth
St. Jerom
translate it.

gone another way to work; and that they might not seem to force Scripture, and go contrary to the Tradition of their Nation, have feigned two *Messias's*; one, the Son of *David*, that should triumph over all their Enemies; the other *Messias*, the Son of *Joseph*, of the Tribe of *Ephraim*, that should be a suffering *Messias*, as he is described in Scripture.

One of their noted Rabbies says, "By this means I came to understand many of those dark passages of Scripture that speak of the *Messias*: I have learnt from our Ancestors that there should be two *Messias's*; the one, the Son of *Joseph*, of the Tribe of *Ephraim*, who should be put to Death; the other, the Son of *David*, who should triumph over all his Enemies.

Rabbi Saad.
Hagaon. lib.
Emanoch. cap.
8. citant. Po-
cock.

This really is an excellent way of understanding Scripture, to suppose what we please, and then it is easie to prove what we have

a mind to. For where is there the least intimation of *Messias Ben Joseph*? not in the Prophet *Daniel*, he speaks of the *Messias* to be cut off; and he shews that he knew but of one; for he speaks of no other to come after, as some of the later *Jews* vainly imagine, who say, that *Messias* the Son of *David* shall come and raise up this *Messias* the Son of *Ephraim*, when he is slain by his Enemies. We hear nothing of this *Messias Ben Joseph* in our Saviour's time, which, without doubt, we should have done, had there been such a Tradition amongst them. Not a word of it in *Josephus*, who treats with such exactness of the Customs of his own Nation, and was a thing that a Man may be sure he would not have omitted, had he known any thing of him. He speaks of a *Messias*, but mentions but one, not the least intimation of him which the *Jews* call the Son of *Joseph*.

Joseph. Not a word of him in *Philo*, who would never have omitted him. Not a word of him in the ancient Paraphrases, I mean that of *Onkelos* upon the Pentateuch, or *Jonathan* upon the Prophets. As for the Paraphrase of *Jonathan* upon the Pentateuch, (I mean that which goes under his Name) it is of a far later date, and doth not belong to him that wrote upon the Prophets, and is full of idle Whimsies. The same may be said of those that are written upon the rest of the Books of the Old Testament. Nothing of these two *Messias's* in the Text of the *Talmud* called *Misnaoth*: So that this is such a Prejudice against it that might make every body out of Conceit with it, and shews it is a Forgery contrived, as we may well suppose, for no very good intent. A very learned Person that knew these things extreamly well, no Man perhaps better, hath made this

Pocock Append. ad Mal.

this Reflection; "This Fancy (says he) "of two *Messias's* was "invented long after our Savi-
"our's time. Therefore Rabbi *David Kimchi* admires the An-
cients had said so little concern-
ing this *Messias Ben Joseph*, so
much spoken off by the later
Jews. But the Admiration would
quickly have ceas'd if he had
considered that they knew no-
thing of him, and that it was
an Invention of the later *Jews*,
to what purpose is easie to ap-
prehend.

*Kimchi in
Zech. 12. 10;*

Indeed Rabbi *Ben Maimon*, a
most learned and industrious
Author, a Person that had as
little Kindness for the Christians
as any body, yet fairly gives up
this pretence of a Two-fold *Mes-
sias*, and insults upon one only,
intimating the other to be but
a Figment.

*Ad Malac. 4.
yad. Melac.
c. 11. & vid.
Pocock, Ap-
pend. ad Ma-
lachi.*

Having shewed the *Manner* of
his Death, the next thing that I
proposed to insist on is the *Design*
of it.

1st. That

An Impartial View of

1st, *That he should be a Sacrifice.*

2dly, *That he should Reign.*

Wounded

for our Iniquities, ללל

He was pierced for our Iniquities.

Fistulare corpus transfusum multis foraminibus.

1. It is evident, by what hath been said before, that the *Messias* should be an Innocent Person, and he should suffer unjustly; therefore not put to Death for himself, but for other purposes. Now if he should do good to any Person meerly by his Death, it must be by way of Atonement, or dying for the Guilty.

That he doth this is evident from the Prophet *Jeremy*, where he is called, *The Lord our Righteousness*; and in *Isaiah*, *The Lord laid on him the Iniquity of us all. By his Stripes we are healed. And his Soul [or Life] was made an Offering for Sin.* And he was

Περίβαλον ὀνί σπαρίν. *ovis ad victimam, vel agnus, ita vers. lat. & Hieron. & Jonath. Paraph. in loc.*

led as a *Lamb to the Slaughter*, or to the *Sacrifice*, as it may be rendred; and so the Paraphrase of *Jonathan* gives the sense. *Christ* is called, *The Lamb of God that taketh away the Sins of the World,*
John

John 1. 29. And *Daniel* says, that then the daily Sacrifice should cease, and God will bring in Everlasting Righteousness by the cutting off the *Messias*. In short, this whole Chapter is nothing else but a plain Description of him, and the Design of his Death is represented as a Sacrifice, or Atonement, and this hath been so plain to several of the *Jews* themselves so as to stun them, and take off much of their bitter Spirit against the Christians; and hath had the good Effect on others, as to make them intirely turn Christians. Remarkable are the words of one of their Rabbins upon this place: "*God* (says he) "in the Beginning of the World "asked the *Messias* whether he "would Redeem Mankind? to "this he answered, Yes, I will "willingly do it; as it is written in the 53 Chapter of *Isaiah*.

2. After his *Death* he should *Reign*. As for the Reigning of

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Job. 15. Levi: ta confesseth this of himself before his Conversion, Def. Verit. Ebr. Script. l. 2. vid. Led. Carret lib. Visor. Divin. Rab. Makir l. 2. Pulver, Aromat.

Huet. demonf. Evang. p. 617.

the *Messias* the *Jews* never dispute of it. Places are many and expresse to this purpose, only they expect a Corporal Reign on Earth, to make them Lords of all Nations. But I have shewed he should die, and after his Death be said to triumph over his Enemies, *Isai.* 53. 10, 11. That *there should be no End of his Kingdom*, *Ezek.* 37. 27. and 37. 5. *Mich.* 4. 7. And *Daniel* 7. 13, 14. *I saw in the Night-Visions, and behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdom, that all People, and Nations, and Languages, should serve him: his Dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.* I shall say no more upon this Head, because it would be tedious to inlarge upon

upon that which must be obvious to every body that hath read the Scripture; and a Man need not fear here of being blamed for saying too little, but too much.

C H A P. VI.

*Of the Time of the Coming
of the Messias.*

I Reserve this to the last place, as being one of the greatest Characters by which we may know the *Messias*: For if there was a *SAVIOUR* promised, and the Time of his Coming prefixed, and He did appear at that Time, and if there be no other Person to which we can apply the Prophecies of the Old Testament but to Him that the Christians acknowledge, I think this determines the point, not only

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against the *Jews*, but even against others that reject the Authority of the Scriptures : For it shews the exact Accomplishment of them, and consequently that they were Divinely inspired.

I shall proceed, as I have done before, with Scriptures that are most plain, and need little trouble to make us understand them.

The *Time* prefixt for the Coming of the *Messias*.

First, *That it should be during the Standing of the Second Temple.*

Secondly, *When the Scepter departed from Judah.*

Thirdly, *That it should be after Seventy Weeks from the Epocha, or Date set down by the Prophet Daniel.*

Ist, *That the Coming of the Messias should be during the Standing of the Second Temple.* I shall cite two remarkable places to this purpose. I shall treat of them both

both together, for they are much in the same words, and they explain one another.

Haggai 2. 6, 7, 8. For thus saith the Lord of Hosts, Tet once, it is a little while and I will shake the Heavens, &c. I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts. The Silver is mine, and the Gold is mine, saith the Lord of Hosts. And the Glory of this latter House shall be greater than the former, saith the Lord of Hosts. And in this Place will I give Peace, saith the Lord of Hosts.

Mal. 3. 1. Behold, I will send my Messenger, and he shall prepare the way before me, and the Lord whom you seek shall suddenly come to his Temple, even the Messenger of the Covenant whom you delight in. Behold, he shall come, saith the Lord of Hosts.

The Lord by his Prophet comforts the People by telling them that this Building of the second Temple, or House, was not so magnificent as the former, built by Solomon, yet he would add a greater Glory to it than the other had. Tho' the *Building* was meaner, tho' they had lost the *Shechinah*, or glorious Presence of God, the

As the *Urim* and *Thummim*, the *Ark*, the *Fire* from Heaven, the *anointing Oil*, the *Shechinah*, the *Golden Plate* which the High-Priest wore on his Fore-head, and many more things are reckoned by *Abarbinel*. *Urim* and *Thummim*, (for the *Jews* reckon several things lost in the Captivity that were in the first Temple) yet he would give a greater Glory than all this, and fill it with a greater token of his Love; for "he would send the Desire of all Nations, even the Messenger of the Covenant, whom ye seek after, and it should not be long before this glorious Person did appear. This is the plain and natural sence of the Words.

The *Jews* commonly interpret this of the *Messias*, I mean the modern *Jews*, as for the ancient *Jews*,

Jews, they took this for the unquestioned Interpretation. Some of the Modern indeed would have the Messenger here mentioned to be the Lord *Jehovah* himself, or *God the Father*. But I think it would be a strange way of Speaking, to say a Messenger is the Person himself, and without any manner of distinction. 'Tis true, they are right in saying the Person here meant is *God*; but certainly we must admit of some sort of distinction, or else he cannot be called a Messenger; for that signifies to declare something from another, and he is said to be *the Messenger of a Covenant that was made, or should be made, whom ye expect and delight in*. The Word *Messias* signifies *Anointing*, which imports as much as set apart for some extraordinary purpose. And *Christ* is called the *Apostle*, or *Messenger*, and the *Heb. 3. 1.* *Vulgar* and *Septuagint* translate *Shiloh* the Name that denotes

the *Messias*, by *him that shall be sent*, of which I have spoken before. In short, it is manifest that the Messenger here meant cannot be absolutely the very same with *God the Father* : For the Person sending and the Messenger must admit of some distinction, and the Modern *Jews* would never interpret it otherwise, but for a reason easily known ; I mean, that they might evade an Evidence that makes so terribly against them.

I take it then for granted, that this *Messenger of the Covenant*, this Person that is called *the Desire of all Nations*, should come into, or appear in this second Temple. This we find remarkably accomplished in our Saviour. For we find him frequently appearing there, he was presented there by his Mother, *Luk. 2. 22.* there he sat amongst the Doctors, *ver. 46.* when his Mother tells him, *Thy Father and I have sought thee sorrowing.*

rowing. He answered, *Wist ye not* Luk. 2. 49.
I must be in this temple Vid. Grot. in
Father's House, as it should in all loc. ex Nic.
 probability be rendred; not, *about* Fuller Miscel.
my Father's Business, as our Tran-
 slation expresses it; by that inti-
 mating that there was the proper
 Place for him to make his Ap-
 pearance. Did he not there ex-
 ercise his Authority, driving out
 the *Buyers* and *Sellers*, and calling
 it his *Father's House*? We find
 him several other times going to
 it, conducted thither by *Hosan-*
nah's, and *Preaching* in it, and
 there manifesting to the *Jews* the
 gracious Covenant that *God* should
 make with them that believe. *It*
was revealed to Simeon that he Luk. 2: 26.
should not die before he had seen
the Lords Christ, or the *Messias*.
 And the Place where he expected
 and acknowledged him, was in the
 Temple. *Anna*, a Prophetess, was
 amongst them that *looked for Re-*
demption in Israel; that is, expected
 the Coming of *Messias*; she stays
 in

Luk. 2. 38: in the Temple to wait for him, and there sees and acknowledges him. So that it is evident that it was fore-told by *Haggai* and *Malachi* that the *Messias* should appear in this second Temple; and this was remarkably fulfilled in our Saviour. This made that

Rabbi Akiba old Rabbi (as we have it in the *Talmud*) say, "Without doubt the *Messias* was promised during

"the Standing of the second Temple, and many others of them were of the same Opinion, as Rabbi *Salomon* informs us. No doubt all the Ancient *Jews* were of this Opinion (for the Scripture is plain to this purpose) till their Enmity to Christianity made it necessary to invent some other Interpretation.

Vid. Grot. Verit. lib. 5. Targum Cant. Cant. in c. 7. & 8. & Echa Rabbathi.

Pocock in Mal. 3. 1.

As for the Evasions of some of the Modern Rabbies, whereby they would weaken the Evidence that the Christians have from these Places, the Reader may consult the Learned Dr. *Pocock*, who sets

sets them down with that Candor and Exactness, and answers them with that Modesty and Learning that was peculiar to him; and another reason that I take no further notice of them is, because there is in them so very little to the purpose, that it would be lost labour to repeat them, as any Person will certainly conclude that gives himself the pains to inquire after them, where he will find a mighty Sullenness and Obstinacy, and nothing else that is remarkable, or I should not have omitted them.

But *Ben Maimon* and *Abarbinel*, tho' they had as little kindness for the Christians as others, yet saw what horrible Inconveniencies would follow, to say that the *Messias* was not meant here, therefore they fairly confess that. "Yes, (say they) "*Messias* shall come "into his holy Temple, as the "Prophet here fore-tells; but it "was not meant of the Temple
"then

“then standing, but of another
 “that shall be built hereafter,
 “when God shall please to send
 “the *Messias*. But if any think
 to talk after this rate, I do not
 think fit to answer them. *Haggai*
 says, *I will fill this House, or this*
Temple, looking upon it; that is,
 says *Abarbinel*, a *House* after this,
 or a *Temple* after this. Pro-
 foundly argued upon my word;
 Give a Man but a stock of Con-
 fidence and he will never be at
 a loss in Expounding. I will not
 say that the *Jews* have corrupted
 the *Hebrew* Text in some places.

Justin Mar-
tyr. Dial. cum
Tryphon. &
Origen. Epist.
ad Afric.

Some of the ancient Fathers have
 accused them of it, I hope, and
 think, without just cause; but
 certainly they have Malice enough
 to do it. And it cannot be de-
 nied, but where there are two
 Readings, they take that which
 is most opposite to Christianity.
 This is confessed by their most ze-
 alous Defenders, and is evident
 from that remarkable place, *Psal.*

22. 16. where, instead of *they pierced*, they read as a *Lion*. The *Septuagint* and St. *Jerom* read it *Karou*, *they pierced*. The Modern *Fun. in loc.* Hebrew Copies read it *Kari*, as a *Lion*. 'Tis true, some Copies, even among the *Jews*, have it as we translate it, *they pierced*. A *F. Simon* very learned Person, and a great *Crit. Inq. cap. 10.* Defender of the Rabbies, says to this; "Tis no marvel if the *Masorites* chuse that Reading, *Kari*, as a *Lion*, which was most for their purpose. I acknowledge the Translation of the *Greeks* and St. *Jerom* to be the truer; yet the *Jews* are not to be accused of Falsification for having made choice, (says he) out of two Readings, what was most for their turn; and some of the *Jews* acknowledge (says he) that many good Copies read it as the Christians, *Karu*, *they have pierced*.

But to return from this Digression. I remember a learned Person

*Dr. Addison
Present State
of the Jews,
circa Fin.*

Person tells us that he had some Discourse with a *Jew*, and pressed him with *Hag. 2. 7.* and *Mal. 3. 1.* where 'tis expressly fore-told that the *Messias* should come during the standing of the second Temple. The *Jew* seemed to be under some concern; but at last told him plainly, that if he was mistaken, so were Rabbi *Maimon*, *Kimchi* and *Jarchi*, and abundance more Rabbies which he named, and he did not desire to be in a better State than they were. This was indeed a very hearty and obstinate Love, but ought not to be proposed for any ones Imitation; and yet, I think, it shews a better Temper than those that put such odd and violent Interpretations upon Scripture. For to shew the Perverseness of *Maimon*, *Abarbinel*, and other Modern *Jews*, that much insist upon a third Temple, where *Messias* shall be manifested, and say the Prophet meant so here, I shall
 set

set down the Words, which are these; *The Word of the Lord came unto Haggai the Prophet, saying, Speak now to Zerubbabel, the Son of Shealtiel, Governor of Judah, and to Joshua the Son of Josedech, the High-Priest, and to the residue of the People, saying, Who is left among you that saw this House in her first Glory; And how do you see it now? Is it not in your Eyes in comparison of it as nothing? and so goes on, The desire of all Nations shall come, and the Glory of this latter House shall be greater, &c.* If this be not meant of the Temple then standing, Men can never speak or write so as to be understood. And this shews that nothing can be expressed so plainly but Men may wrest it to a different sence.

I shall conclude this period with the Words of the learned Person I have mentioned: "The Jews (says he) "have long since interdicted severely all Inquiries into
"the

Dr. Pocock on
Mal. 3. 1.

“the Time of the Coming of the
 “*Messias*, and that perhaps may
 “be the Cause why their Expo-
 “sitors in this place say so little
 “of it, *viz. How and when the*
 “*Lord shall come to his Temple.*
 “Certainly, without acknowledg-
 “ing *Christ the true Messias*, and
 “Him to be come in the Flesh,
 “and both God and Man, there
 “cannot be any thing said that
 “can give the true meaning, or
 “shew what was requisite for the
 “fulfilling of this Prophecy here,
 “and that cited out of *Haggai*,
 “of such Affinity with it; and
 “no wonder to see them who
 “willingly and obstinately decline
 “the one only way to manifest
 “Truth, run in such different
 “Tracts of Error.

The second place that I shall
 take notice of, to shew the Time
 when the *Messias* should come, is
Gen. 49. 10. where 'tis said, that
 the *Messias* should come when the
 Government was taken from the
Jewish

Jewish Nation. The Words are, The Scepter shall not depart from Judah, nor a Law giver from between his Feet, till Shiloh come.

Should I go about to shew, that by *Shiloh* was meant the *Messias*, I should endeavour to prove a thing that needs no Proof; the three *Targums* render it by the very Word *Messias*. 'Tis most probable that the Word comes from the Verb *Shalah*, which signifies a *Saviour*, in the peculiar acceptation of that Word, as it signifies to *save from Danger*, to *make Peace*, to *advance to a happy Estate*; the true *Σωτηρ* which *Cicero cont. Verrem. l. 4.* Tully tells us, could not be fully expressed in any *Latin Word*.

But, as I observed before in the *Targum* of *Jonathan*, *Onkelos*, and *Jerusalem*, and the most Learned of the *Jews*, render it by the very Word *Messias*; and there-
Non cessabunt reges & præfides de domo Judæ, & Scribæ docentes Legem ex semine ejus usq; ad tempus quo veniat rex Messias, Targ. Jonath. & Hierusolym. Non auferetur qui facit potestatem de domo Jehudah, & Scribæ de filiis filiorum ejus usque in sæculum donec veniat rex Messias, Targum Onkel.

fore it would be needless to stand to prove it, when the most considerable Adversaries of Christianity freely grant it can signify nothing else. And it would be tedious to examine the Capricio's of every idle Grammarian, who would make themselves remarkable only by differing from others, tho' against all Sense and Reason. Indeed the *Jews* of any Ingenuity are ashamed of the Interpretation of some of their Rabbins upon this place, and therefore grant, that, without all question, the *Messias* is meant here; and that any other Interpretation makes the place obscure, if not nonsense. And the learned *R. Salomon* says, this must certainly be the meaning of it; and to avoid the force of it says, "That some where in *Assyria* there are *Jews* under a Kingly Government, and so shall be till *Shiloh*, that is, the *Messias*, comes."

Vid. P. Fag.
in *Chald.*
araph. in
hunc loc.

The

The next thing to be considered is, what is meant by *the Scepter's departing from Judah*. *Depart*, is rendred by the *Chaldee* Cessabunt, Targ. Jonath. Hierosol. Auferetur, Onke. Paraphrast a *destroying*, or *utterly taking away*; and a late ingenious and learned Person gives the meaning of the Words thus: *The Scepter shall not depart from Judah*; "that is, the Government of the *Jewish* Nation shall ever reside in the Posterity of *Judah*," "till a greater Governor comes," "till he that was the Desired of all Nations, he that is the *Messias*, the Peaceable, the Prosperous, that blesseth the World with his Arrival, then, and not before the *Jewish* Government shall depart, and so depart as utterly to be taken from them, and never return any more to them.

And that which shews further that this is the meaning of this place is, the many Threatnings to that People upon their Dis-

Deut. 30. 3.
4, 5, 6, &c.

1 King. 8.

obedience, that God would lead them into Captivity, and their Enemies should prevail against them; which we find often accomplished, and they were carried Captive into *Babylon*, and their State brought as it were to nothing several times, so that they seemed to have no Government amongst them. Therefore the true import and meaning of the place is, That the *Jews* should not cease to be a Nation, or to have some sort of Government, till the *Messias* came; but when the *Messias* came, the Scepter and Law-giver should depart, or be violently taken away, and that then it should not only be an *Inter-regnum*, or Cessation for a time, but an utter scattering and dispersing of the *Jewish* Nation, and an intire Destruction of their Government. The literal meaning of the Words are owned by the *Jews* themselves, the great Enemies of Christianity; and God hath

hath made the Prophecy plain by the Event, that the *Jews* have been a scattered Nation for above Sixteen Hundred Years, without the least form or appearance of Government, which made *R. David Kimchi* set down these remarkable Words upon that Text of the Prophet, *Hosea* 3. 4. *The Children of Israel shall abide many Days without a King, without a Prince, and without a Sacrifice.*

"These (says he) are the times
"of Exile, in which we are at
"this Day; we have neither a
"King, nor a Prince of the Stock
"of *Israel*, but we are under the
"Power of the *Gentiles*, and un-
"der the Power of the Kings and
"Princes of the *Gentiles*; which
is, in plain Words, to confess that
the time of the *Messias's* Coming
was past, and therefore he won-
ders he was not come into the

World. That the Scepter did depart from *Judah* when *Christ* was Born, is plain; for *Herod*

St. Jerom,
Eusebius, E-
piphanius.

*Euseb. De-
mon. Evang.
lib. 3. & Hist.
lib. 1. c. 5.*

was not only a Stranger born, his Father an *Idumean*, and his Mother an *Arabian*, but, what is more, the *Jews* did submit to his Government, and voluntarily took an Oath of Allegiance to him, in the Two and Thirtieth Year of his Age, in which Year *Christ* was Born, as is most commonly computed. *Herod* spared nothing that he thought might stand in Competition with him for the Crown of *Israel*, puts to Death *Aristobulus* and *Hyrchanus*, the right Heirs to the Kingdom. He kill'd all of the *Asmonæi*, and the Tribe of *Judah*, that he thought might stand in Competition with him. And after this the *Jews* swore an Oath of Fealty to him, and resigned themselves into his hands. I know that some make *Herod* an *Idumean Jew*, and cite the Testimony of *Josephus*, *Strabo*, and *Nicolaus Damascenus* for it. But this signifies little; for all grant that then there began a terrible

*Strab. lib. 16.
Nic. Dam. a-
pud Joseph.
Ant. lib. 14.
cap. 2.*

terrible Invasion upon the Liberties of the *Jewish* Nation, and that by their own Consent in a great measure. Taxes were levied on them by Strangers. The Power of Life and Death was taken from them. When they had a mind to condemn *Christ*, and *Pilate* unwilling to displease them, and as unwilling to condemn a Person he thought innocent, bids them take him, and judge him after their Law, they reply, it was not lawful for them to put any Man to Death. When he replies, *What, shall I Crucifie your King?* they answer, *We have no King but Cæsar.* When the *Jews* were so enraged against *St. Paul*, they were forced to apply themselves to the *Roman* Governor to have him tried for his Life. And tho' they put *St. Stephen* to Death, that was rather a Tumult than a legal Tryal: It was the Fury and Insurrection of the Multitude, not any right they had to do it

in a Course of Law and Justice. Life and Death was out of their Power, and the *Sanhedrim* were looked on only as bare Doctors, and Teachers of the Law, not as Judges in Cases Capital.

There is no need for Persons to torture themselves too anxiously, as many have, to find the Scepter in the Hands of *Judah* in the *Babylonian* Captivity, and at other times; the Words require no such Restriction. *Judah*

They were called *Jews* from *Judah*. See *Justin's Hist. lib. 36.*

Non desistet tribus à *Judah*, *Judah* shall not cease to be a Tribe, Jun. & Trem.

is only named as the Princely Tribe, whose Posterity swayed the Scepter so long among the *Jews*. (a) And a Law-giver from betwixt his Feet; that is, there shall be a Law-giver, or Prince, amongst my People, till *Shiloh*,

(a) 1 *Chron. 5. 1, 2.* Now the Sons of Reuben, the first born of Israel; for he was the first born; but forasmuch as he defiled his Father's Bed, his Birth-right was given to the Sons of Joseph, the Son of Israel, and the Genealogy is not to be reckoned after the Birth-right. For *Judah* prevailed above his Brethren, and of him came the chief Ruler; but the Birth-right was Joseph's.

or

or the *Messias*, come; and then the Government shall be taken from them; but not as a short Correction for their Sins; not as an Interruption of their Government; not so as to chastise them for a while, and then bring them into their own Land; but it shall be taken away; it shall depart as not to return; it shall be utterly destroyed, so that there shall be no Appearance of it. This, I have shewed, began in *Herod*, when *Christ* was Born, and finished in a dreadful manner by *Vespasian* and *Adrian*. And the *Jews* were so sensible that about this time the *Messias* should appear, that many believed *Herod* was the Person; and *Josephus* fixes it upon *Vespasian*; but of that more hereafter.

Cessabit, auferetur Onkelos, & Vulg. *desistet* *Tribus* *Juda.* Jun. & Trem.

Thirdly, *The Messias should come after Seventy Weeks.*

The last place I shall take notice of, is that famous one, *Dan.*

9. 24, 25. *Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the Transgressions, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in Everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy.*

For the better understanding of this Prophecy, I shall set down the whole Period, or the Revelation made to Daniel by the Angel, concerning the Manifestation, and Death of the Messias. *Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the Transgression, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in Everlasting Righteousness, and to seal up the Vision, and the Prophecy, and to anoint the most Holy. Know therefore, and understand, that from the going forth of the Commandment to restore and to build Jerusalem, unto the Messias, the*

the Prince, shall be Seven Weeks ; and Threescore and Two Weeks the Street shall be built again, and the Wall, even in troublous Times.

And after Threescore and Two Weeks shall Messias be cut off, but not for himself ; and the People of the Prince that shall come shall destroy the City, and the Sanctuary, and the End thereof shall be with a Flood ; unto the End of the War Desolations are determined ; and he shall confirm the Covenant with many for One Week, and in the midst of the Week shall he cause the Sacrifice and Oblation to cease. And for the over-spreading of Abominations he shall make it desolate, even until the Consummation, and that determined, shall be poured upon the Desolate. Here we have an account that there should be a finishing of Transgressions, and making an end of Sins.

2. There should be making Reconciliation for Iniquity ; that is, by the Death of the Messias.

3. Ever-

3. *Everlasting Righteousness should be brought in*; that is, the Ceremonial or *Mosaical Service* should cease, and a more pure and spiritual Worship should be introduced, that should continue for ever.

4. There should be a *sealing and finishing of the Vision and Prophecy*; that is, all the Prophecies concerning *the Messias* should be accomplished, and the most Holy should be anointed, that is, to be an Eternal King, and Priest, unto his People, the *Christ* of God.

That *the Messias should be cut off, but not for himself*, this needs no Comment. And *the City should be destroyed, as with a Flood*. The Romans should ruine it without Mercy, and should utterly destroy the Government of that People of the Jews. Here is nothing but what is easie to be understood, and the Prophecy here needs no Explication.

But

But then let us come to the other part of the Vision, to inquire when these things should be, at what time they should come to pass. Here we find the Angel divides the Seventy Weeks into three parts. *Seven Weeks, Sixty Two Weeks, and One Week*; this gives us a particular division of the Seventy Weeks, and the chief things remarkable in that period. I shall therefore take notice how the Prophecy, or the Weeks, are to be computed, when they begin, and where they end.

1. What is meant by *Weeks*. *Seder Olam R. Solomon in Dan. 9. vid. Mr. J. Edwards.*
Here, indeed, is little or no difficulty; the *Jews*, who are the most inveterate Adversaries to Christianity, grant it is meant not of a Week of Days, but of Years. 'Tis common in Scripture to reckon Years by Days; or that Years are meant when Days are expressed; as *Gen. 5. 5. All the Days that Adam lived were Nine Hundred and Thirty Years.* We have

have the same Expression of *Seth*, ver. 8. of *Enos*, ver. 11. and *Canaan*, ver. 14. and *Enoch*, ver. 23. That a Day is put for a Year, and consequently, that a Week in the Prophetical Computation is put for a Sabbath, or Week of Years, that is, Seven Years, is evident from *Levit.* 25. 8. *Thou shalt number Seven Sabbaths of Years*, or Weeks of Years, that is, *Forty Nine Years*; and *Gen.* 29. 27. a *Week* is interpreted by *Seven Years* in the same Verse. Here then is no Controversie, this was so common a way of Computation that the *Jews* were well used to it; so that here is nothing obscure.

The second thing is, to shew when this Time, or *Æra*, began.

Various are the Opinions of Learned Men, Ancient and Modern, concerning it, which would See the Annotations of *St. Jerom* on the plate, where he at large shews the several Interpretations of the Ancients upon this Passage, who for the most part fix upon this *Æra*, as he himself doth.

be too long to examine, and it would indeed be unnecessary, seeing it is excellently well done by a learned Hand of late, in his *Mr. Edwards,* critical Remarks upon this Text. The great Occasion of Mens different Computations arose hence, as that learned Gentleman observes; That they did not take an exact notice of what the Angel tells us we must fix the Date upon. The Words are these: *From the going forth of the Commandment, to restore, and to build Jerusalem, unto the Messiah, the Prince, shall be Seventy Weeks.* Cyrus, Darius, and Artaxerxes Longimanus gave the Jews Liberty to go and build the Temple; and this makes three different Computations. Some fixing it upon one Edict, and some upon another, not considering that the Angel tells us, that 'tis *the going forth of the Commandment to build Jerusalem, and the Street, and the Wall,* that is the time we fix upon

upon as the beginning of these Years; at the Expiration of which *the Messias should be put to Death*. Now it is to be observed, that neither *Cyrus*, nor *Darius*, gave the *Jews* any Commission to build the Walls and the Streets of *Jerusalem*, but only the Temple, at least we find no more in Scripture mentioned. And *Artaxerxes* in his seventh Year gave them Liberty to take care of whatsoever was needful for the House of their God, *Exra* 7. 20. There is not a Word in all these three Commissions concerning the Building of the Street, and the Walls; therefore the same learned Author observes, there is great reason to begin the Computation of the Prophecy from the Commission given to *Nehemiah*, who made his Petition to the King to have Liberty to build the City of his Fathers. And the King gave him a Commission to build the City, the Walls, and the Gates;

Vid. *African.*
apud *Hieron.*
in loc.

Gates; and accordingly *Nehemiah*, to whom the Commission was given, raised the Walls, and set up the Gates, and so finished the Building of the City; and this was in the Twentieth Year of *Artaxerxes*. Let us then compute the *Seventy Weeks* from this time, and we shall find that they determine with our Saviour's Death; which if they do, I cannot see what greater Evidence can be given that he was the true *Messias*.

Seven times Seventy Weeks, or Seventy Sabbaths of Years, make 490 Years. Now the Twentieth Year of *Artaxerxes*'s Reign was in the Year of the World's Creation 3497, at the end of the Eighty first Olympiad; and the time of Christ's Passion was in the Year of the World 3983. at the beginning of the Two Hundred and Third Olympiad; and consequently the fourth Year after Christ's Passion was

L

Anno

Anno Mundi 3987, in the beginning of the Two Hundred and Fourth Olympiad.

The distance betwixt these two periods makes the Sum aforementioned of 490 Years; but the afore-said Author demonstrates this by computing the Years of every particular King that reigned in this Interval. *Artaxerxes* reigned Twenty Years after his sending *Nehemiah* to build the City, and the Walls. Then reigned *Xerxes* and *Sogdianus* One Year. *Darius Nothus* Twenty Three. *Artaxerxes Mnemon*, Fifty. *Darius Ochus*, Twenty Six Years. *Arfes*, or *Arfanes*, Four. *Darius Codomanus*, Six. So that the whole Time of these *Persian* Kings, from the Decree to build *Jerusalem*, was 130 Years. Upon the Death of *Darius*, *Alexander* the Great reigned Six Years. *Ptolomæus Lagi*, Forty. *Ptolomæus Philadelphus*, Thirty Four. *Ptolomæus Evergetes*, Twenty Five.

Ptolo-

Ptolomæus Philopator, Sixteen.
Ptolomæus Epiphanes, Twenty four.
Ptolomæus Philometor, Thirty five.
Ptolomæus Energetes, Twenty nine.
Ptolomæus Physcon, Seventeen. Another *Ptolomy*, Ten. *Soter*, Eight.
Ptolomæus Dionysius, Thirty. *Cleopatra*, Twenty Two. After which the Greek Monarchy ended, having held 296 Years. *Augustus Cæsar*, Forty Three Years. *Tiberius*, in whose Eighteenth Year *Christ* suffered; which two numbers added together, that is, 43 and 18, make 61. Now add these Sums together, that is, 130 Years of the *Persian* Kings, 296 of the *Greeks*, 61 of the *Romans*, makes in all 487 to the Death of *Christ*, which wants just three Years of the compleat number of 490 Years, or Seventy Weeks of Years. But it is especially to be taken notice of, that the Angel expressly tells us, the *Messias* should be cut off in the midst of the last Week, and he then

would cause the Sacrifice and Oblation to cease. If *Christ* was to be offered in the midst of the last Week, then there were three of the Years remained to be determined, after which added to the 487, makes the exact and compleat Sum of 490 Years, or Seventy Weeks of Years. But we need not to be over-sollicitous whether we take this *Æra*, of the Twentieth of *Artaxerxes*, or not; for indeed if we fix upon any of the other, we find they determined about the time *Christ* our Lord appeared; and the *Jews* were so sensible of it, that they every Day were in Expectation of the *Messias*, reckoning the Prophecy of *Jacob*, and *Daniel*, were then accomplished; which made many lay hold on (a) *Herod*,

(a) *Herodis venêre dies, unctaque fenestra,
Dispositæ pinguem nebulam vomuere lucernæ. Pers. Sat. 5.
Circ. fin. Upon which the Scholiast says, Herodes apud Judæos regnabat tempore Augusti in partibus Syriæ. Herodiani ergo diem natalem Herodis observabant, ut etiam Sab-
bata quo die lucernas accensas & violis coronatas in fenestris
ponunt. Joseph. Bell. Jud. lib. 3. c. 14. Tertul. Epiphan.*

as the great Saviour promised; thence called *Herodians*; which Sect, I suppose, did not end with his Death, but continued some time after. From *Malachi*, that is above Four Hundred Years before the Birth of our Saviour, the *Jews* had no Prophet, nor owned any as a Prophet; much less do we hear of any pretending to be the *Messias*. The *Macchabees*, the valiant Defenders of the *Jewish* Liberties, were brave Men, and deserved well of their Country; but yet we never hear any that pretended to this Title; the Prophecy was not yet accomplished. But when the Seventy Weeks were expired, and the Scepter departed, what Numbers of pretended *Messias's* began to appear, not only amongst the *Jews*, but the *Samaritans*? *Dositheus* and *Simon Magus*, both *Samaritans*, pretended they were the *promised Saviour*. *Menander*, Disciple to *Simon*, called himself

Exposit.

Joh. 4. 25.

The Saviour of the World. The Samaritan Woman speaks to Christ as if they every day did expect the *Messias*. The *Messias* cometh, and he will tell us all things.

Many thought *John* the Baptist to be the *Messias* till he disowned it.

The Jews also had many amongst them that pretended to be the great Prophet; as *Thendadas*, *Judas of Galilee*, and the famous *Barchocheba* in the time of *Adrian*, which only added to their Destruction, and gave their Enemies an Occasion to use them cruelly. Nay, the Zealots in the Siege of *Jerusalem* pretended they were the *Messias* promised, the Saviour.

See how they all expected the *Messias*, at this *Messias* as *Joseph*. *Bel. Jud. l. 7. c. 12.* and he grants that he should appear about this Time by the Predictions of the Prophets.

Josephus, that learned Jew, saw nothing in his own Nation that he could any way fix on as the *Messias*, therefore he calculates the Prophecy for *Vespasian*. He saw the Ruine of the City was unavoidable, and took that for the sure Sign of the Approach of the *Messias*, wherein is a manifest

nifest Mistake; for the Prophet *Daniel*, I mean the Angel, there assures us, that *the Messias should be cut off before he made the City desolate.* It was a

strange Absurdity to fix this glorious Title upon a Stranger, and Idolater, when the

Vespasiani designabitur imperium qui apud Judæam creatus est imperator. *Joseph. Bell. Jud. l. 7. c. 12.*

Scripture, and the constant Tradition of the *Jews*, tell us that the *Messias* was to be one of the *Jewish Nation*, of the Seed of *David*. The Rumour of the Coming of the great Prophet, that this was the Time he should come, spread it self over the *Roman Empire*, there was much Noise of it in *Rome*, as both *Suetonius* and *C. Tacitus* assure us.

Sed quod eos maxime ad bellum excitaverat, item in sacris libris inventum, quod eo tempore quidem esset ex eorum finibus orbis terrarum habitaturus imperium, *Joseph. Bell. Jud. lib. 7. cap. 12.*

Pluribus Persuasio inerat antiquis Sacerdotum literis contineri, eo ipso tempore fore ut valesceret oriens profectiq; Judæa rerum potirentur, *Tacit. Hist. 5. p. 596. Sueton. in Vespas.*

The *Jews* for the first Century after *Christ* were still in Expectation of him; they thought

*Diat. cum
Tryphon.*

God might have some Design in delaying him. We find in the time of the *Antonines* that the *Jews* thought the *Messias* was come into the World, that he only staid for *Elias* to anoint him, as *Justin Martyr* informs us. Tired thus in waiting for the *Messias*, and seeing no Sign of his Appearing, there was a famous Rabbi, whose Words are found in their *Talmud*, "That the *Jews* "were to look for their *Messias* "no longer; for he had been "given them in the Person of "*Ezekiah*. But the *Jews* rejected this Opinion with scorn and hatred. They would grant still that the *Messias* was to come; but seeing the Time he seemed to be promised was so long since past, and that all that pretended to be him had proved rather a Curse to them than a Blessing, as *Barchocheba*, *Theudas*, &c. they therefore made it an Article of their Faith, that all the Times designed

designed for the *Messias* were past, as we find in their *Talmud*.

These are Arguments that have all the force that can be imagined. They are the Testimonies of Writings that were many Hundred Years before the things came to pass. Testimonies of the greatest Adversaries to Christianity. If the Time of the Coming of the Son of God was fixed by those two remarkable Occurrences; *The utter Destruction of the Jewish Government,* and by *Daniel's Four Hundred and Ninety Tears after the Edict to build the Walls of Jerusalem;* and that *Christ appeared at that time;* I do not see any thing can be confirmed by greater Evidence. Had these Books, or Prophecies, been only in the hands of the Christians, some Men would presently say, they were of their own making: but there is no room for any thing of this nature. They are the Record of God,
which

which our Enemies have secured for us; they have all along been in their hands and keeping. *Porphyry* indeed objects, that the Prophecy of *Daniel* was not of that Antiquity pretended, but written in the time of the *Greeks*; and he brings an Argument from the Answer of the Elders in the Story of *Susannah*. The Argument had been a good one indeed if it had been taken out of the Writings of this Prophet. The Answer of *St. Jerom* is remarkable here. He calls the Story of *Susannah* a fabulous *Greek* piece, and that the Christians were not answerable for it, and that *Porphyry's* Argument was worth nothing; it was only the Citation of a spurious Writing, and a Story of little Credit; and yet, if it were true, this makes it written long before *Christ*.

About 176
Years before
Christ.

In short, I say, if the *Messias* was fore-told by Name, and the Time of his Coming fixed many
Hundreds

Hundreds of Years before, and all the remarkable Occurrences concerning him exactly fulfilled in the *Life, Death, and Miracles* of our Saviour, I cannot see what greater Evidence we can desire.

We may further observe, That the Time prefixt for the Coming of the *Messias* is so evident and plain, and it is so manifest, that every Period is long since past, that the *Jews* have interdicted all Inquiries into the Time of his Coming by that known saying, *Tippah Rucham Shel Mechasheba Kakketsim*, "let his Spirit burst that counts the Time; that is, let him die, or some heavy Judgment befall him, that inquires into the Time of the Coming of the *Messias*. Remarkable is that passage in *Buxtorf*, where he tells *Buxtorf Syrus*, "That he had met with several *Jews* of considerable Learning, that even in their Old Age had never read through one of the Prophets; for they said "they

Buxtorf Syrus
nag. cap. 3.
p. 121.

“they were obscure, and had many
 “hard passages in them concern-
 “ing the Coming of the *Messias*;
 that is, in plain *English*, the Time
 fixt for the Coming of the *Messias*
 was past, and they would not
 read them for fear they might
 be under a temptation to leave
 their Religion.

For a further Confirmation of
 this, I shall set down an obser-
 vable passage of a Modern *Jew*
 of great Modesty and Learning.
 This is one of the Articles *of
 the *Jewish* Creed, which are
 Fourteen in all, and all the *Jews*
 profess their Belief of them with-
 out Hesitation or Contradiction,
 and are received with an univer-
 sal Approbation, as the Apostle's
 Creed is by the Christians.

“All the *Jews* (says he) are
 “to believe these Articles with-
 “out Contradiction. And they
 are set down by *Ben Maimon* in
 his Exposition upon the *Mischna*
 in *Sanhedrin Cap Helech*. “I be-
 “lieve

“lieve the *Messias* is yet to come,
 “&c. who, tho’ he be long in
 “Coming, yet ought we not to
 “doubt but that he will come
 “at last; neither may we prefix
 “the Time of his Coming, or
 “endeavour to collect out of
 “the Scriptures when it shall be.
Leo Modena Rit. Jud. part. 5. cap.
12. Art. 12. I chuse to trans-
 scribe it out of him, because
 I find some variation in *Buxtorf*
 and *Dr. Addison*.

A famous Story we have in
 the *Talmud*, That when *Jonathan*
Ben Uziel had finished his Para-
 phrase upon the *Prophets*, and
 began with the *Hagiographa*,
 there came a Voice, and said,
 “What art thou going to do !
 “See thou do it not; for here,
 “to wit in *Daniel*, is told the
 “Time that the *Messias* shall
 “come. ’Tis true, we have no
 Paraphrase upon the Prophet
Daniel, upon all the rest we have
 his Paraphrase intire, which hath
 hap-

happened by the Division the *Jews* make of the Holy Books, or for some other reason. You have heard what account the *Jews* give of it, and I think this amounts to a plain Confession, that all the Times prefixt for the Coming of the *Messias* are past, as some of them have said in exprefs Words.

Rab. Akiba.

I might here inlarge upon the Testimony of *Christ's* Miracles, and the Faithfulness of the Apostles, that are the Relators of them, and bore Witness of the Truth. That they were Persons of great Integrity, witness the History of our Saviour's Life, where they, not to mention their own Weaknesses and Miscarriages, how they all forsook their Master in his Extremity, and how *Peter*, one of the most resolute of them, forswore him, they stick not to mention their Passion, Pride, Infidelity, and other Infirmities incident to Humane Nature. 'Tis plain

plain they did not consult their own *Credit* by their Preaching; for they were counted the off-scouring of the World, and the most despicable of Mankind. They did not consult their own *Ease*; for who-ever knows any thing of the Apostles; knows their Life was the most painful, as well as dangerous, most of them in their Old Age induring all the Inconveniencies of Travel by Sea and Land, and not only so, but they went in continual danger of their Lives. They were still in danger to be murdered by the *Jews* and *Heathens*. They were so far from coveting *Riches*, that they chose rather to get their Bread by their own Labour than to receive Money from those that no doubt would gladly have bestowed it on them. In short, they attributed nothing to themselves, it was their Master they still spoke of, and to whom they attributed all the Honour; it was Him

Him they had seen do these Miracles, and afterwards rise from the Dead; and therefore the Truth of the thing, the Command of their Lord, and the Good of Men, were the Motives for them to be so earnest in the Propagation of the Gospel.

Let me add likewise, That they all suffered Death for the Truths they taught. Not one of the Apostles, St. *John* only excepted, but what died a violent Death, for the Confirmation of the Truth of what they had Preached in the World; as we are informed by the Records of those times.

Death is a solemn thing, then all false Arguments leave us. Profit, Honour, and the Interest of this World, stand by us miserable Comforters, and we have no Pleasure in them. There is nothing then can be a real Support but the Testimony of our Consciences, the Integrity and Sin-

Sincerity of our own Hearts and Actions. The Apostles do not only witness they were willing to suffer Death for the Confirmation of what they asserted, but their Enemies confess the same thing, and impute to a strange Obstinacy of Spirit, and that they had never seen any thing like it. Where do we find any thing like this in all those vain Impostors that troubled the World? they were like Comets, portending nothing but Mischief, and vanished in a little time; and were not thought worth minding. Where do we find a Man that would lay down his Life for what they pretended, but only as Justice took notice of them for their Impostures and Rebellions? insomuch, that in *Origen's* time he tells us the famous *Simon Magus* had scarce Thirty Persons in the World that were his Followers, and he believed there could not be found that number.

M All

*Cont. Cels.
lib. 1. pag. 44.
Edit. Cant.*

All these Arguments are of great weight, and might be largely insisted on, but they are a Theam that is pretty common; I shall therefore proceed, as I have done before, with some of the most remarkable Testimonies, to prove that *JESUS* is the *Messias*.

CHAP. VII.

Of the Miracles of our Blessed Saviour; that there is no Reason to doubt of them.

THIS I shall endeavour to shew by such Evidence as cannot, I think, be well resisted. Let us first attend to the Relaters; and four we allow to be genuine; I mean the four Evangelists. *Matthew* was a Disciple himself, and an Eye-witness of what

what he wrote. His Gospel was first writ in *Hebrew*, but translated, in the Times of the Apostles, also into *Greek*. The *Hebrew* Copy is now lost, tho' St. *Jerom*, who saw it, takes notice of no difference betwixt the *Hebrew* and *Greek* Copies, but only that, in the *Hebrew*, the Citations out of the Old Testament were always according to the *Hebrew*, and not from the *Septuagint*.

St. *Matthew* wrote his Gospel about Eight Years after *Christ's* Ascension. Those that bring it lowest say but Fifteen, and yet we have in it, to this Day: It is called the Field of Blood to this Day. Which shews, that this Expression may be used when a Book is written but a little while after the thing is done, notwithstanding the stress that *Aben Ezra*, *Spinosa*, and Mr. *Hobbes*, put upon it, to prove the Book of *Genesis*, &c. to be of a later date than the time of

In two Manuscript Bibles, the one that is in Monsieur Colbert's Library, called The Copy of Cyprus; the other in the French Kings, we have the dates of the Gospels thus. In Monsieur Colbert's, the Gospel of St. *Matthew* published 3 Years after *Christ's* Death,

The Gospel of *Moses*. And no doubt they would have attackt the Gospel of St. *Mark*, 10 years. The Gospel of *Matthew* for this Expression, but St. *Luke*, 15 Years. The date is the same in the other, which adds the Gospel of St. *John* 30 Years after *Christ's* Ascension. *Vid. Simon Crit. Hist. on the New Test. p. 84.*

St. *Mark* was the constant Companion of St. *Peter*, and wrote his Gospel about Thirty Two Years after *Christ's* Death, and it had the Approbation of that Apostle, therefore called by some the Gospel of St. *Peter*, tho' others say that it was not published till after St. *Peter's* Death. He had long conversed with the Apostles, and others that had seen *Christ*, and could not but be well informed of the Truth of what he wrote. St. *Luke*, the constant Companion of St. *Paul*, a Person of much exactness, wrote his Gospel, and the Acts of the Apostles. The Gospel was wrote first, as is evident by the beginning of the *Acts*, which is but a continuation of it, and ends

ends at *St. Paul's* first Imprisonment; that is, Twenty Six Years after *Christ's* Ascension, or thereabouts. He wrote in a good Stile, and tells us what mighty Care he took to write nothing but what he was sure would abide the severest Tryal, as I have shewed before, and is evident from his own Words. *St. John* wrote the last of them all, about Threescore Years, or rather, near Threescore and Ten Years after *Christ's* Ascension. This he did not long before his Death, at the Request of the Bishops of *Asia*, as we are told by *Irenæus*, *Iren. Hæres. lib. 3. c. 1.* who had conversed with *Polycarp*, *St. John's* Disciple, who gives this account of him, and the others. His *Gospel* was never questioned, tho' his two latter short *Epistles* have been doubted of, and the *Revelations*. Two of the four Evangelists were Eye-witnesses of what they wrote; the others wrote when Hundreds could dis-

M 3 prove.

prove them, if their Relations had not been true. And there appear all the Tokens of Candour and Sincerity in their Relations, and a most wonderful Agreement in what they relate; and yet 'tis evident, that the three Evangelists, *Matthew*, *Mark*, and *Luke*, had not seen one anothers Gospels, or else there would not have been that difference in some little Circumstances as we find there is, which is an evident proof they did not copy one after another. *St. John* saw them all, and wrote last, and insists upon little of what they had said before. *Spinoza*, after he had attackt the Books of *Moses*, excuses himself that he could not say any thing against the Gospels and Epistles which the Christians have, because he wanted the Language in which they were writ, for he did not understand *Greek* so well as *Hebrew*; but for my Life I cannot take his Word that

Theolog.
Polist.

that this was all the reason; for I am sure his Fingers itched to be doing, if he could have found any thing material to object against them.

St. Paul, in his Epistle to the *Corinthians*, appeals to Five Hundred People, of which the greatest part were then alive, about the Verity of *Christ's* Resurre-
ction; a way of speaking People do not use when they tell Untruths. 1 Cor. 15.

For the Proof of *Christ's* Miracles I shall alledge that noble Testimony of that ancient Writer *Quadratus*; 'tis probable there were two of this Name, and that he that was Bishop of *Athens*, and succeeded *Publius*, was elder than this *Quadratus* that wrote the *Apology*, as *Valesius* observes. The Person I am now speaking of had seen the Apostles; and when the Emperour *Adrian* had sent out an Edict to Persecute the Christians, *Quadratus* pre-

Euseb. Hist.
lib. 4. c. 4.
Hieron. Script.
Eccles.

Quadrat. apud
Euseb. Hist.
lib. 4. c. 4.
Hieron. Script.
Eccles.

sented him with an *Apology* for the *Christian Faith*, wherein he represents what the Doctrine of the Gospel was; for no doubt this was one great Design of it, which is the reason that *Eusebius* and *St. Jerom* call him an Orthodox Person: By him (say they) you may see what the Doctrine of the Apostles was; which implies, that he largely treated upon the *Articles* of the *Christian Faith*. *Eusebius* tells us this *Apology* had the Success to stop the Persecution; but that which I mention it for is this; He tells the Emperour that no one need to doubt of the Truth of *Christ's* Miracles; for (says he) "the Persons were seen upon whom *Christ* wrought his Miracles, not only whilst he was on Earth, and at the time his Miracles were recorded; but even now there are many of them that he healed and raised from the Dead that are living

"living in our time. 'Tis true, this excellent Writing, as well as a hundred more, is now perished; but it was common enough in *Eusebius* and *St. Jerom's* time; and this is all, for ought I can find, that is preserved of it; for which we are beholding to the industrious *Eusebius*. We see upon what Grounds and Authority he takes upon him to vindicate the Tenets of Christianity. He appeals to a matter of Fact easie enough to be disproved if false. And we need not wonder if such sincere and open dealing as this stopt the Persecution against the Christians.

I will proceed to some other Testimonies of the same nature, than which nothing can be more convincing. 'Tis well known, in the time of *Tertullian* the Rage of the Heathens was excessive against the Church of God. This is evident not only in History, but also in the Works
of

of that Father. This made him write his *Apology*. This made him appeal to the common People themselves, in his two Books *Ad Nationes*. This made him write to the Governour of *Africa*, to beg him, out of Pity, to stop the Persecution, or give some Reason why the Christians were treated in that inhumane manner. He vindicates them from all the odious and malicious Calumnies their Enemies had unjustly thrown upon them. And after a learned Defence of the Doctrine of the Gospel, he brings the Matter to this issue: He supposes there might be many that would not believe *Christ's* Miracles, therefore (says he) "Bring out a
"Person under your Seats of
"Justice, whom you are certain
"is possessed with an Evil Spi-
"rit; if that Spirit, commanded
"by a Christian to speak, do not
"confess himself to be a Devil,
"tho' he tells his Worshippers he
"is

“is a God, let here be brought
 “some of those Persons that are
 “thought to be inspired by your
 “Gods, and seem to be filled
 “with a Divine Power by the
 “Smoak of your Sacrifices, that
 “lie panting on your Altars, &c.
 “nay, if *Æsculapius* himself do
 “not confess himself to be a
 “Devil, not daring to lye when
 “commanded by a Christian to
 “tell Truth; if this be not so,
 “then let the Christian there an-
 “swer it with his Blood, and let
 “him (a) be Executed as a most
 “vain Impostor. What can be
 “more evident than this? What
 “more easily tryed and convin-
 “cing? Here is no room for
 “Magick, or Deceit, your own
 “Eyes and Ears are Judges.

(a) Illius Christiani procacissimi sanguinem fundite :
 Quid isto opere manifestius? Quid hac probatione fide-
 lius? Simplicitas virtutis in medio est. Virtus illi sua
 assistit. Nihil suspicari licebit. Magia aut aliqua ejusmodi
 fallacia fieri dicetis si oculi vestri & aures permiserint vobis.
 Quid autem injici potest adversus id quod ostenditur nudâ
 sinceritate. *Tertul. Apol. cap. 23. Edis. Paris.*

Would

Would ever Mortal Man have talked at this rate, (except he had a mind to be undone) if he were not sure of the Experiment? The Heathens were then in their Fury, and watching all Advantages against the Christians. Could they ever desire a better Opportunity than this confident Appeal, which would have been a sufficient Pretence to have ruined them all the World over, as impudent and ill-designing Cheats? Would any Man in the World, I say, have made such a Challenge, that might not only expose himself to Justice, but have involved all the Christians in the World in Ruine of it, if it happened to miscarry? 'Tis not strange to hear People talk of improbable things, when they are out of danger; but when a Man comes to answer with his Blood for what he says, 'tis not to be thought he will easily be tempt-
ed

ed to tell Lyes, especially such that might be readily disproved. When a Man considers this, for 'tis the Language of all the Defenders of Christianity, I do not see what Answer can be returned, or what better Arguments can be offered for the Confirmation of the Truth of the Gospel.

Minutius Felix, a learned Lawyer, and Christian, lived, as 'tis most probably conjectured, something after *Tertullian*, and before *St. Cyprian*. He wrote a very learned Vindication of the Christian Faith, in form of a Dialogue betwixt a Heathen and a Christian. *Octavius*, who then personates the Christian, brings this Argument amongst the rest to prove the Truth of Christianity, and the Vanity of the Heathen Deities, and that they were Evil Spirits that possessed the Bodies of those they thought inspired by a Divine Power: "They cannot (says he) resist
"the

Hæc omnia "the force of a Christian's
 sciunt pleriq; "Commands; they are compel-
 pars vestrum "led to leave the Body of the
 ipsos Dæmo- "Possessed; and, which is more,
 nes de semet "they confess themselves to be
 ipsis confiteri "Devils. And this (says he)
 quoties à no- "most of you know to be true.
 bis tormentis "Devils. And this (says he)
 verborum & "most of you know to be true.
 orationis in-
 cendiis de corporibus exiguntur. *Min. Fel. Octav. p. 252.*
Edit. Lugd.

The next Testimony I shall take notice of is *St. Cyprian*. We may observe, that the Year after the Death of *Gallus* and *Volusian* there happened a terrible Pestilence, a strange and very mortal Distemper it was that raged in many parts of the *Roman Empire*; but about this time the Mortality raged in *Africa* in a very terrible manner. The Heathens laid the Fault on the Christians, that the Gods were offended with the World for their sake, because they neglected their Sacrifices, and despised their Service, and therefore they afflicted Mankind with unwonted Judgments.

There

There were not wanting many Persons that heightened this Fancy amongst the common People, which joined to the Terroure they were in, fearing to meet with Death, every where made them very outrageous against the Christians. Amongst these *Demetrian* was one, a Person that had been *Cyprian's* old Acquaintance, but a violent Heathen. He was at this time not (as many suppose) Pro-Consul of *Africa*, but a Judge or Magistrate there, and used his Authority very violently against the Christians. He used all ways both to discredit their Doctrine, and afflict their Persons; insomuch, that St. *Cyprian* complains much of his Cruelty. And for the Truth of Christianity he appeals to him in these Words. "O

"that you would but
"hear, and see when
"your Gods are ad-
"jured by us, and tor-

O si audire eos velles,
& videre quando à no-
bis adjurantur & tor-
quentur spiritualibus fla-
gris, & verborum tor-
mentis de obsessis cor-
"tured

poribus ejiciuntur; quando ejulantes & gementes voce humanâ & potestate divinâ, flagella & verbera sentientes, venturum judicium confitentur, veni & cognosce, vera esse quæ dicimus, & quia sic Deos colere te dicis, vel ipsis quos colis crede: aut si volueris & tibi credere de teipso loquetur audiente te, qui nunc tuum pectus obsedit, qui nunc mentem tuam ignorantiz nocte cæcavit. Videbis rogari ab iis quos tu rogas; timeri ab iis quos tu times. Videbis sub manu nostrâ stare victos, & tremere captivos, &c. Et presentibus licet vobis præstigias illas & fallacias suas non posse celare. *Cyprian. ad Demetrian. p. 191. Edit. Oxon.*

“tured by the Power
 “of the Spirit, and cast
 “out of Bodies possessed by the force of
 “our Prayers, (or
 “Words). There
 “should you hear them
 “weeping and howling,
 “the Terrour of God
 “being upon them, and
 “they confess a future
 “Judgment. Come
 “then, and know the
 “Truth of what we say.
 “You say that you
 “Worship these Spirits
 “as Gods; believe then
 “those that you see
 “worship, or rather, believe your own Eyes,
 “believe your self; they shall
 “speak in your hearing which
 “now have taken Possession of
 “your Soul, and darkened your
 “Understanding. You shall see
 “them intreat us, whom you intreat; and those to stand in
 “fear

“fear of us, whom you fear,
 “and worship. You shall see
 “them stand bound under our
 “hands, and to tremble as Cap-
 “tives, whom you look upon
 “and adore as Lords (or Gods).
 “You must certainly be con-
 “founded at your Errour, when *Cyprian*
 “you see and hear your Gods, *speaks after*
 “at our demand, to confess what *the same*
 “they are, and that they cannot *manner to*
 “conceal their Frauds and Im- *Donatus, p. 4.*
 “postures, tho’ you your selves *And Arnobi-*
 “are by. *us hath these*
words; Cur
ad Christi
Dei vestri pa-

veant mentionem? Why do your Gods tremble at the
 Name of *Christ?* *Arnob. advers. Gens. lib. 1. p. 14.*
Edit. Lugd.

This is certainly a bold way
 of talking, except Men were very
 sure of what they said. *Cyprian*
 was a Person of great Note, *De-*
metrian had known him long,
 and was now his Neighbour, a
 violent Persecutor of the Chri-
 stians, for which *Cyprian* here
 gave him pretty hard Language,
 and no question but the Heathen

Magistrate would resent it. He knew he spoke to a Man that would be willing to take any Advantage against him. And we may observe in what Words the Challenge is made. The Christians do not say, we will bring a Person possessed, and cast out the Devil, and make him confess your Gods to be Evil Spirits; then they would presently answer, that there was a Cheat at the bottom, and that they had taught their Devil his Lesson. No, they bid them bring a Person that lay breathing and panting before their Altars, they should have the Choice of him, and intimate, that it was very common to have Persons to be so affected. So that for my heart I cannot see what can be objected here.

And likewise we may further take Notice, that there was no necessity of urging this Experiment, there were an hundred Argu-

Arguments he might have used against the Superstitions of the Heathens, with great Advantage, and to confirm the Verity of the Christian Faith. This is evident enough in all the Writings of the Fathers upon this point. It was far enough from being absolutely necessary to his Design to urge this to the Heathens; and it was the most imprudent thing a Man could be guilty of, were he not very sure what he said was true. The Christians had the Advantage of the Heathens upon a meer dint of Arguments and Reason; therefore for a Man to give such Advantage to his Enemies, and to bring himself and all his Friends into a Snare, that might end in their Ruine, upon that which he was either uncertain of, or knew to be false, is not a thing easily to be imagined.

(a) *Origen* uses the same Arguments against *Celsus*, in several places, which would be too long to produce. All the Objection I can in Reason fore-see is, That these Writings are counterfeited by the Christians in after Ages. But to this it may be replied, That if there ever were such Persons as *Origen*, *Tertullian*, *Minutius Felix*, or *Cyprian*; or if ever these Persons writ any thing, we are as sure they wrote what is here cited, as we can be of any thing of this nature. 'Tis not any doubtful Works of theirs, nor any doubtful Passages that I have cited. 'Tis

(a) 'Οὐκ ἐν ἑαυτῷ τὸ δεινόν, nam plerunq; plebeii homines hæc faciunt per verbum suum coarguente dæmonum infirmitatem gratiâ Christi, quod non opus sit ad profligandos eos ex anima hominis, & corpore sapientibus verbis, & validis de fide rationibus. *Origen. cont. Cels. lib. 7. p. 334. & lib. 3. p. 132.* Quo audito tremunt, exclamant, & se verberari testantur. *Lactant. lib. 5. c. 21. & lib. 2. c. 16. Jul. Firmic. E. P. R.*

————— Torquetur Apollo
 Numine percussus Christi nec fulmina verbi
 Ferre potest ——— *Prudent. Apoth.*

what

what has been always received as theirs without any question, in all Times and Ages ever since; and if they had not, I should either have passed them by, or given the Reader notice of it. God forbid that I should ever endeavour to perswade People of the Truth of Christianity by false Arguments and counterfeit Proofs. 'Tis the Devil's way to use Lyes and Deceit to gain Profelytes. Let Men pretend what they will of pious Frauds, and good Intentions, I look on it to be the Work of the Devil, whose Kingdom is founded upon Cheats and Delusions, for any body to endeavour to perswade Men by Arguments that are false and counterfeit. I have therefore urged this Objection, not that I thought there was any reason for it, but because I cannot see what can be replied to such plain and evident Testimonies as I have produced.

But to return to my Subject. As the Christians did insist upon ocular Testimonies of the Divine Power that *Christ* had bestowed upon his Church: So we find the Heathens did not contradict the Truth of the thing; that is, they did grant that *Christ* did do many wonderful things, and that he gave this Power to his Followers. *Celsus* and *Julian* do not deny the Miracles of *Christ*, nor *Hierocles*; but tell us of others that might be equalled with him; as *Apollonius Tyanæus*, in particular; and what sort of a Person he was, I have shewed before. But still the Heathens reply, when they were pressed with the Evidence of *Christ's* Miracles, that he was a great Magician, that he had somewhere learnt extraordinary Secrets, by the power of which he did all those Wonders; that he communicated these Secrets to his Disciples, and that
this

this was the bottom and Foundation of all the strange things that they did.

This we find objected by *Celsus*, that bitter Enemy to Christianity, that *Christ* being brought up in *Egypt*, became acquainted with the secret Mysteries and Magical Arts of that People; and being furnished with these, he returns into his own Country, and does a great many strange things, by which he would perswade People he was a God. 'Tis to be observed, that this *Celsus* lived in the time of *Adrian*, and some time after, which was but about 80 or 90 Years after *Christ*'s Death; and the Miracles he did were then even fresh in Mens Memories.

We see this violent Heathen, a

There were two *Celsus*'s says *Origen*.

τὸν μὲν πρῶτον ἐπὶ Νίεβνι· τὸν δὲ καὶ Ἀλεξανδρῶν καὶ Ἀλεξάνδρῳ.

Origen. cont. Cels. lib. 1. pag. 8. Mr.

Dodwell thinks he lived later, tho' *Origen* says he did not.

Ὅτι ἔτι διὰ πέναν εἰς Ἀιγύπτου μνηστῆρας καὶ δυνάμειν τινῶν περὶ αὐτὸν αἰς Ἀιγύπτου Σεμύνοιαν, ἀπαγγέλλαν ἐν ταῖς δυνάμεισι μέγα φρονῶν καὶ δι' αὐτὰς θεὸν αὐτὸν ἀκηρόεστα. *Cels. apud Origen. lib. 1. p. 22. Edit. Cant.*

Person of considerable Wit and Learning, could not but acknowledge that *Christ* did many strange things: and he knows no better way to elude the power of that Argument, than to say they were done by Magick, or by some secret Charms he had learnt amongst the *Egyptians*. 'Tis plain he knew not well what to say, or he could not have talked at this rate, and asserted things that are mean and childish.

This Argument, as ridiculous as it was, the Heathens did commonly stick to in their Disputes with the Christians: "Your Ma-

Magus fuit, clandestinis artibus omnia illa perfecit Ægyptiorum, ex adytis Angelorum potentium nomina, & remotas furatus, est disciplinas. *Arnob. Cont. Gens. lib. 1. pag. 25.*

ster was a Magician, (saith the Heathen in *Arnobius*) "he stole
"from *Egypt* the Names
"of the Angels, and
"the powerful Words
"by which he performed his Miracles. Nay,

in St. *Austin's* time we find the Heathens pretended they had
Books

Books written by *Christ* himself, containing mighty Secrets and Magical Incantations. "We know well enough (say they) how your Master did those Wonders that have made such Noise in the World; we have the Books he writ, containing all these Secrets. These he delivered to *Peter* and *Paul*, by which they were taught to do all those things which seem so wonderful.

Ita vero isti desipiunt, ut in illis libris quos eum scripisse existimant, dicant contineri eas artes quibus eum putant illa

fecisse miracula quorum fama ubiq; percrebuit, & ceteri qui tales Christi libros se affirmant, legisse cur ipsi nulla talia faciunt, qualia illum de libris talibus fecisse mirantur. Qui talia Christum scripisse, vel credunt, vel credi volunt, ut eisdem libros ad Petrum & Paulum dicant tanquam epistolari titulo prænотatos. *Aug. de Consens. Evang. lib. 1. cap. 9 & 10.*

"If you have these Books, (saith *St. Austin*) "pray let us see you make use of them, and do the like things that they did, and then perhaps we may believe you. *Eusebius* produces and answers the same Objection.

Euseb. demon. Evang. lib. 3. cap. 3. & 8.

The

The same doth the Author of the *Recognitions*, attributed to *Clemens Romanus*. Tho' it be not

Jesus vester signa & prodigia quæ fecit, ut Magus, non ut Propheta fecit. *Clem. Recogn. lib. 1.*
So do the *Jews* in their *Talmud*, I mean, say *Christ* was put to Death for Magick.

his, 'tis certainly very ancient. "Your *Jesus*

(say the Heathens there) "did his Mi-

"racles by the power "of Magick. 'Tis not

my Business to tell you here how the Christi-

ans did answer these Calumnies, by shewing that the Christian Religion forbad all Commerce with Evil Spirits under the peril of eternal Damnation; that it forbad all Superstitious Charms and Magical Incantations, as the Works of the Devil, vain Devices, and mischievous Delusions; that they worshipped only one God; and that the great Design of the Gospel was to bring Men from under the power of Satan, and to secure them from all Attempts of Evil Angels. Indeed our Blessed Saviour hath so fully confuted this

Mat. 12. 25.

this malicious Objection, that nothing can be added to it. All I design in this Discourse is, to shew that the Heathens were so convinced of the Truth of *Christ's* Miracles, that they could not but acknowledge them to be true, and therefore are forced to seek for some pretence or other to weaken their Evidence.

I shall set down a remarkable instance or two to this purpose. The first shall be from *Eunapius*, *Eunap. Vit. Maxim.* a Philosopher, and Heathen Priest, a bitter Enemy to the Christians, a great Admirer of *Julian* the Apostate, and wrote his Life, "The Progeny of *Constantine* decaying, (says he) *Julian* was only left, by reason of his tender Age and Mildness much contemned; yet he was served and waited on by the Emperor's Eunuchs, and others who were placed about him, to confirm him in the Christian Religion. Here he shewed the
"great-

"greatness of his Genius, for
 "what-ever Books they brought
 "him he had them by heart;
 "so that they were concerned
 "that he learned so much, think-
 "ing he would be too soon at
 "the end of their own Know-
 "ledge. Having no more to
 "teach him, they asked his Un-
 "cle *Constantine* that they might
 "have leave to teach him Ora-
 "tory and Philosophy, which he
 "(so God ordaining) "permitted,
 "desiring that he might amuse
 "himself that way, and not
 "think of more dangerous Pro-
 "jects. Among other places he
 "went to *Pergamum*, drawn there
 "by the Fame of *Ædesius's* Wis-
 "dom, who was very old, having
 "at that time for his most fa-
 "miliar Friends *Maximus*, *Chry-*
 "*santhius* the *Sardian*, *Priscus* the
 "*Thesprotian*, and *Eusebius* a na-
 "tive of *Mindus*.

"Julian, who had an old Man's
 "Head upon a young Man's
 "Shoul-

"Shoulders, was so smitten with
 "the Divinity of his Soul, so
 "that he would not leave him,
 "but resolved to have his fill of
 "Instruction from him, and of-
 "fered him Presents, which *Æde-*
 "*sius* refused; but calling back
 "the young Prince, he said,
 "Thou art not ignorant of the
 "most secret of my Thoughts,
 "who hast so often heard my
 "Instructions, nevertheless, thou
 "seest this Structure of mine is
 "just dissolving, but, my beloved
 "Son of Wisdom, go and con-
 "verse with my Children, the
 "genuine Off-spring of my Brain,
 "there fill thy self with all manner
 "of Wisdom and Learning; but if
 "it be thy chance to imbibe
 "the Mysteries also thou wilt be
 "ashamed of thy being a Man.
 "I wish *Maximus* or *Priscus* were
 "here; but there are none with
 "me but *Eusebius* and *Chrysos-*
 "*thius*, &c.

"Julian

"*Julian* spent the greatest part
"of his time with *Eusebius* and
"*Chrysanthius*, &c. They all gave
"a mighty Character of *Maxi-*
"*mus*. *Eustathius* also added at
"the end of his Exposition that
"he made: These things are
"such as really they are but
"Impostures, that delude and fa-
"scinate the Senses, are the Ope-
"ration of Wonder-Workers, ra-
"ving and wandering after ma-
"terial Arts. *Julian* ravished
"with the Conclusion, asked
"*Chrysanthius* what it meant.
"Thou wilt do well (says he)
"to ask the Author. *Eusebius*
"repeated the same Words. When
"they were met together ano-
"ther time, *Julian* then asked
"him what he meant by it. Here
"he, spreading the Nets of his
"Eloquence, *Maximus* (said he)
"is one of the most ancient
"Hearers we have, and one who
"hath learn'd a great deal, having
"a vast Soul, but gives himself
"some-

"sometimes to certain Deliriums.
 "He called us into the Temple
 "of *Hecate*, and having saluted
 "the Goddess, he said to us, Sit
 "down, my Friends, and see whe-
 "ther I differ from the promi-
 "scuous Vulgar. So saying, he
 "cleansed a piece of Frankincense,
 "and murmuring to himself I
 "know not what sort of Hymn,
 "he flew out to that degree of
 "Ostentation, that he smiled up-
 "on the Image of the Goddess,
 "if it might be called a Smile.
 "Upon the sight of which we
 "were in some Disturbance. Says
 "he, Let none of you be troubled
 "at these things, for by and by
 "you shall see the Lamps which
 "the Goddess holds be of a light
 "Flame; and indeed the Lamps
 "that flamed out of a sudden pre-
 "vented his Words. But when
 "we recollected for the present
 "what we had heard of that same
 "Wonder-Worker, generally cal-
 "led *Theandricus*, or *God-Man*,

Θεανδρικός,
 "we that is, *Christ*.

"we rose up and departed. But
 "do not thou wonder at these
 "things, as neither do I, being
 "better instructed by Reason,
 "look upon the thing to be of
 "any moment. When the most
 "Divine *Julian* heard this, fare-
 "well, (said he) and apply thy
 "self to thy Books, thou hast
 "discovered the Man I sought.
 "So saying, he goes to *Ephesus*
 "to seek out *Maximus*, &c.

I have transcribed this long
 passage, because it gives an Ac-
 count how *Julian* was seduced
 from Christianity, and the way
 they took to do it. The Design
 of this Discourse is to make him
 have a mean esteem of the Mi-
 racles of *Christ*, which they do
 in a sly and cautious manner.
 They intimate, Miracles signifie
 little, and are slight things, and
 instance in a Trick that *Maximus*
 plaid. This is, by the way, a
 most noble and uncontrollable Te-
 stimony that the most learned
 and

and bitter Enemies of Christianity never disputed the Truth of Christ's Miracles. For we have here the Testimony of all the learned Men of that Age amongst the Heathens, all confessing the Miracles to be really done. The same is granted by *Julian*, that unfortunate Prince, that happened to be seduced by them. "What *Apud Cyril cont. Julian.*
 "mighty things did Christ do, (says he) "except cure a few "Blind and Lame People? &c. which is, as a learned Man observes, as if we should say, What mighty things did *Alexander* the Great, but only Conquer *Syria*, *Persia*, and the *Indies*; that is, he did what justified his Character to all the World, and all that could be expected from him. He grants the Miracles recorded were done, but despises them in his drolling and slighting way; the very same thing does *Hiero-Apud Euseb. demonst. l. 3. & Aug. C. D. lib. 19. c. 23.*
cles; I mean, grants that *Christ* did what is recorded of Him,

O but

but sets up *Apollonius Tyanæus* against Him. *Porphyry* denies not the Miracles of *Christ*, nay, cites some Oracles that speak honourably of Him, but give a bad Character of his Followers. They know nothing of these Persons that think they would have done this had they had any way to evade it. How much shorter and easier had it been, and more satisfactory to the World, to say, in short, that the Evangelists were a Company of Lyars and Cheats? *Celsus*, *Porphyry*, *Hierocles*, and *Julian*, were Men of great Capacities, Men of Industry, Learning, and Eloquence, and Keennels in their Writing. They wanted no Accomplishments to make the best of their Cause. They know nothing of them that think they wanted Skill to manage an Argument either to confute, or make a thing ridiculous. How much easier had it been to have said as *Eusebius* did to *Hierocles*,

rocles, when he opposed *Apollo-
nius Tyanæus* to *Christ*; "*Apollo-
nius* is a Cheat, he never did
"any Miracles, as I will make *Euseb. cont.*
"it plain to all the World. *Hierocl.*

I might here also mention the
Acts of *Pilate*, which *Tertullian*
and *Justin Martyr* appeal to as
an Evidence of *Christ's* Miracles
and Resurrection; that they were
then extant in the Archives of
the *Roman* Emperours cannot be
doubted. *Tertullian* desires them
to look into them, and there
they might know that what the
Christians asserted was a real
Truth. It cannot be imagined
that he would have exposed him-

That it was the Custom of the Governours of Provinces
to give an Account of all the considerable Occurrences,
and the Persons put to Death of any Note during their
Administration, is a thing well known, of which see
Euseb. H. E. lib. 2. cap. 2. And *Justin Martyr* in his second
Apology to *Antoninus Pius* the Emperor, hath these words:
*Kai taûta ôti yzont dîradî mabên in xpi ênî poslîs Pilâtis zeto-
mîzôn a'xlov, Justin Martyr Apol. 2. p. 76. & p. 81.* That
these things are so you find in the Acts of *Pilate*; *Ex om-
nia super Christo Pilatus, &c. Cæsari tunc Tiberio nunciavit,*
Tertul. Apol. c. 21, p. 20. D.

self to that Danger and Contempt as must have been the consequence of such a Challenge, if the thing had not been publick and certain, seeing this Address was made to those that could soon have disproved him; nay, and what makes the Matter more plain, the Emperour *Maximin* caused forged Acts of *Pilate* to be published, to the Discredit of Christianity: This shews there were once true ones of this nature, and that these were not they is evident; for *Tertullian* would never have appealed to them if they contained nothing but disgraceful Stories, to the Prejudice of the Christians, as 'tis certain those published by *Maximin* did.

Ensch. Hist.
lib. 9. cap. 5.

I might proceed to shew the
Ortu Stellæ, *Star* that preceeded our Saviour's
cujusdam Birth, and conducted the wise
non morbos Mortesque Men to *Christ*, is mentioned by
denunciatos,
sed descensum Dei venerabilis ad humanæ conservationis,
rerumq; mortalium gratiam, *Chalcid, Com. ad Tim. Plar.*

Chalcidius

Chalcidius the *Platonist*, for he was certainly an Heathen, as is manifest by his Writings; and the strange *Darkness* that happened at the Death of our Saviour, mentioned by *Phlegon*, in the time of *Adrian*. The Story of *Plutarch* is remarkable in his Book why the Oracles were silent, and gave no answer as formerly. "*Epitherses* (says he) "the Father of *Emelia-* "nus the Orator, whom "many of you know.

"This *Epitherses* was my School- "Master and Fellow-Citizen, a "very sensible and credible Per- "son. He related, That making "a Voyage into *Italy*, he im- "barked in a Ship laden with "Merchandize, and many Passen- "gers. In the Evening they were "becalmed about the *Æchinades*, "and the force of the Tide drove

το δὲ ἔτε, &c. About the two hundred and second Olympiad there happened a great Eclipse, the like never known; About the sixth hour the day was as dark as night, the Stars were seen, and this accompanied with a terrible Earthquake, that at *Nice* it destroyed many Houses, *Euseb. Chron. ex Phlegon.* *Origen* cites him likewise, *Cont. Cels. lib. 2. p. 80.* This *Phlegon* was *Adrian's* Freed-Man.

Θαμνός,
apud Euseb.

Πάν ὁ μέγας
τὸ θύνηεν.

“the Ship pretty near to the Isles
“called *Paxæ*. After Supper,
“when most of the Passengers
“were awake, on a sudden there
“was heard a Voice from one of
“the Islands, calling aloud *Tha-*
“*mus ! Thamus !* This *Thamus*
“was Master of the Ship, an
“*Egyptian*, but not known to
“many by that Name. At the
“two first Calls he made no An-
“swer, but at the third he an-
“swered the Voice. Then that
“which spake to him with a ve-
“ry loud Voice replied, when
“thou art come to the *Palodes*
“say, *The Great God Pan is Dead.*
“Being all of them much con-
“cerned at a thing so unaccount-
“table, they deliberated what they
“should do ; at last it was resol-
“ved, that if they had a fair
“Wind they would pass by the
“place, and take no further No-
“tice of it ; but if they met with
“a Calm, to pronounce the Words
“they had heard : But it hap-
“pen’d

"pen'd accordingly ; that is,
 "there was a great Calm when
 "they came to the *Palodes* ; upon
 "which *Thamus* stands at the
 "Poop of the Ship, with his Face
 "towards the Land, and cries
 "with a loud Voice, *The Great*
 "*God Pan is dead* ; which Words
 "were no sooner spoken, but
 "they heard a most hideous Noise, Ορδῆναι δὲ
 "as of many together, who seem- παυσάμενον
 "ed to lament with Astonishment αὐτὸν καὶ γα-
 "and Sorrow, as if they seemed ρίδῃ μίξαν ὅκ
 "to Wonder at it. This Acci- ἐνθ' ἄλλα
 "dent quickly made Noise every πολλῶν στεναγ-
 "where, and was so much taken μὸν ἅμα θαυ-
 "Notice of at *Rome*, that *Tibe-* μασμοῦ με-
 "*rius* sent for *Thamus*, and was μιγμύον.
 "well satisfied of the Truth of
 "the Relation, and inquired a-
 "mongst the Learned who this
 "*God Pan* might be.

But it may be said, Who
 knows what this Story may sig-
 nifie? I answer, I do not desire
 any body to lay any more force
 upon it than it will bear. That

such a thing happened, is here related by a Heathen, who looks on it as a certain Truth. The Time it fell out in was in the Reign of *Tiberius*, under whom, 'tis well known, *Christ* was put to Death. The Words were as remarkable, that a *God was dead*, which might seem very surprising. That by *Pan* many of them meant the God that governs the Universe, I could easily shew if it were worth while: But let every one take their Liberty of Judging as they please.

I might here add another proof of the Truth of Christianity, the great Success it had in the World, notwithstanding that furious and bloody Opposition made against it. They were so considerable in *Rome* in the time of *Nero*, that he charged them with Burning the City; and *Tacitus*, a Writer without all Exception, says, that there was *ingens multitudo*, a vast Multitude put to Death upon that

that account by the most cruel Tortures. He calls them a People hated by Mankind, yet acquits them of this Crime, I mean Burning the City. Now take Notice when this was; that is, but Thirty Years after *Christ's* Resurrection, while the Miracles of *Christ* were fresh in every Body's Memory. Can we imagine a vast Multitude would suffer for a Lye? nay, die the most terrible Deaths for it? *Pliny Plin. Epist.* begs the Emperour *Trajan's* Ad. p. 97. vice how to deal with the Christians that were accused, *propter periclitantium multitudinem*, because of the vast Multitude of all Ages, Sexes, and Conditions, in City and Country, that the Temples were almost left desolate. This was but Sixty Four Years after *Christ's* Resurrection.

'Tis well known, that the first Propagators of the Christian Religion, I mean the Apostles, were most of them of mean Education,
not

2 Cor. 1.

Origen cont.
Cels. lib. 1.
p. 22.

Tertull. ad
Scap.

Lactant. de
Morte Persec.
Euseb. Vit.
Constant. &
Lactant. ibid.
& Orosius.

not furnished with that Eloquence and Address that might make them acceptable to the *Greeks* and *Romans*, who doted so much upon their Politeness and Eloquence. They told the Truth fairly and plainly, and scorned those ways of Bribing Mens Understanding with a shew of Words instead of Reason; and this more prevailed upon the World than the Philosophers with all their Philosophy and Rhetorick. It gained upon the World strangely, Multitudes of People presently imbraced it, and many of the highest Rank for Birth and Learning. *Origen* shews in his time Christianity spread where the *Roman* Armies were scarce heard of. And *Tertullian* tells the Governour of *Africa*, that all Nations, all Offices amongst the *Romans*, were filled with Christians. *Dioclesian* feared their Number, and *Constantine* made Christianity the Established Religion

ligion, without any Opposition, in less than Three Hundred Years after *Christ's* Death; and yet all that pretended they were the *Messias* perished as a Cloud, after a little time they were never thought on; the great Reason sure was, the Miracles of *Christ* were then fresh in every Body's Memory, they could not but have heard of them, they were done but as it were the other day. This joined with the Innocency of the Lives of its Professors, the Constancy of their Sufferings, the Force of their Arguments, subdued every thing to it, according to the Word of God, predicted by the Prophets, that *All should know him, from the least to the greatest*; and it was what our Saviour himself had foretold.

I do not treat so fully as such an excellent Argument requires, I did not propose it as my Business to say all that could be for the Confirmation of Christianity, but

but only to treat of our Saviour's Miracles, which have been so boldly attacked of late by Persons that would be thought to have more Wit than their Neighbours.

I shall only mention one or two things, and so conclude. The first is about the Prediction of our Saviour concerning the Destruction of *Jerusalem*. This

Mat. 24. 15. we find our Lord often fore-told.

Mark 13. 14. This is mentioned by all the E-

Luke 21. 20. vangeliſts, by St. *Luke* in parti-

cular, who wrote his Gospel long before the thing came to paſs; this is evident, for the *Acts of the Apoſtles* were as a Continuation of it, and he ends that at *Paul's* firſt Imprisonment, about the Year of our Lord 57. that is, in the beginning of *Nero's* Reign. Thus you ſee I argue here as if I had to do with the greateſt Infidels, that would believe nothing but what is liable to no Objection; the Siege of *Jerusalem*,

salem, I say, was evidently fore-told, and its utter Ruine. *Titus* cast up that dreadful Circumvallation, that there was no getting in nor out. This was fore-told in exprefs Words. The Besieged seemed inspired with an Obstinacy that was unaccountable, as *Josephus*, their own Countryman, one that was in all the Wars, and concerned for the Honour of his own Country, relates. *Titus* would have spared them, but they would hearken to no Reason; they killed one another within as fast as the *Romans* did from without. *Josephus* tells us that there was a Person that, before the Wars began, went about the Street, crying, *Woe! Woe! Woe to Jerusalem!* Thus he continued Night

Luk. 21. 26;
21. When thy
Enemies shall
cast a Trench
about thee, &
compass thee
about, and
keep thee in
on every side.

Joseph. de
Bell. Jud.
lib. 7. c. 13.

Visæ per Cœlum concurrere acies, rutilantia arma, & subito nubium igne collucere Templum, expansæ repentè delubri fores; & audita major humana vox excedere Deos, simul ingens motus excedentium, says Tacitus Hist. lib. 5. That it was the signal Anger of God that destroyed them is not only confessed by Tacitus, but in a remarkable place in Philost. Vit. Apol. Tyan. lib. 6. & Joseph. Bell. Jud. lib. 7. c. 16.

and

and Day ; both before and in the Siege, he cried out, *Woe ! Woe to Jerusalem ! Woe to my self !* upon which a Stone flung from one

Joseph. Bell. of the Roman Engines broke him to pieces. The Christians were

Add to these, admonished before, when they saw these things come to pass, to flee from the City ; accordingly we do not hear of one of them taken in the Siege. The Christian Writers tell us they fled to a Place called *Pella*, and were all secure.

A Light about the Temple as clear as the Day. A Voice heard in the Temple, Let us go hence ; as both *Josephus* and *Tacitus* affirm, as I showed before.

Thus we see this dreadful Slaughter of the *Jews*, and Destruction of the City, fore-told and accomplished. What I shall mention further is this ; That *Julian* the Apostate, out of Envy to the Predictions of our Saviour concerning *Jerusalem*, gave the *Jews* Liberty to build their Temple, and furnished them with e-

Greg. Naz.
Orat. 2. cont.
Julian ad
emit.

very

very thing necessary. *Ammianus Marcellinus* gives us this Account of the Success of the Undertaking: "Whilst *Alipius*, being
 "assisted by the Governour of
 "the Province, was advancing
 "the Work with all the Might *Ammian. Marcel. l. 2. ad init. libri.*
 "he could, terrible Globes of
 "Fire broke forth from the very
 "Foundation which they be-
 "fore had shaken by violent As-
 "saults. The Workmen, who
 "several times essayed to begin
 "the Work a-new, were many
 "times burnt. The Place became *Hoc modo elemento de-*
 "inaccessible, and so the Under- *stinatus re-*
 "taking fell. Had the Christi- *pellente, ces-*
 "ans only told this Story, they *savit incep-*
 would presently reply, It was *tum.*
 their own Invention. I hope we
 may believe a Heathen, *Julian's*
 great Admirer, that had been a
 Soldier in his Army, and vindic-
 ates him in almost every thing,
 a Person that could well inform
 himself whether what he relates
 was true or not. No Man that
 ever

ever saw his History can think he did it for the Credit of Christianity; he shews his Kindness to it by all the severe Reflections he durst use against it; therefore he relates this as a thing publick and certain. The Christian Writers of the same Age speak of it as a thing known to all the World, and object it to the *Jews*, as what they could not

Illud verò
miraculum
quod omni-
um ore cele-
bratur, ac ne
apud eos qui-
dem qui De-
um nullum
putant fide
caret, *Greg.*
Naz. Orat. 2.
in Jul. Princ.

have the Face to deny. *Gregory Nazianzen* says, "That those that
"were the greatest Atheists would
"acknowledge this for a Truth,
"it was so late and notorious;
and insists upon several other re-
markable Circumstances relating
to it; as a Cross of Fire that
appeared in the Air, and those
that saw it, found their Cloths
marked with it. That many of
the *Jews* would have gone into
a Neighbouring Temple to have
avoided the terrible Judgments
of God, when-as a Fire issued
out of the Temple and consumed
them;

Hoc vero u-
no ore omnes
referunt, ac
pro certo ha-
bent, *Naz.*
ibid.

them; this (says he) all unanimously confess. *Chrysostome* in his Oration to the Jews insists upon this Miracle. "I will not (says he) "insist upon things done long since, but of a thing we all know to be true, and "happened in our Remembrance; and after he had related the whole Story; "Go (says he) to Jerusalem, there shall you see the Foundations of the Walls bare. "If you ask what was the Occasion of those Ruines, the Inhabitants will presently tell you, "that these Judgments were the Occasion. I need not tell the Reader that *Nazianzen* was Contemporary with *Julian*, and knew him Personally, and that he wrote his Invectives not long after his Death. Indeed all Writers speak of this remarkable Occurrence as a thing too notorious to be doubted of.

Hujus rei nos omnes testes sumus, nostra enim ætate hæc non ita pridem acciderunt, *Chrysost. Orat. cont. Jud. 2. circ. fin.*

Vid. Secret. Hist. l. 3. c. 20. Theodor. Hist. l. 3. c. 20. Ambros. Epist. 29. ad Theod.

The Reflections I shall make upon this Discourse shall be very
P short.

short. Let a Man examine his own Conscience, whether he hath sincerely weighed the Arguments that are brought for the Confirmation of Christianity, and whether there is not at the bottom some Sin that he is guilty of, that first prompted him to deny it, and makes him continue his Opposition against it. Let every one consider, that God never designed to convince an obstinate Person, such a one is not fit to be dealt with in a mild and reasonable way, for they have a prejudice to all wise Counsel. Let then every Man examine himself, (that pretends to Sincerity and Truth) and consider, as he would do upon his Death-Bed, whether all these Evidences here produced are not enough to persuade us that the Christian Religion is from God, and that it was sent by Him to be embraced by the Sons of Men. Let them try what account they can give of the

the things here related if this be not so. It is this mighty Evidence that hath made so many judicious and learned Persons of all Nations and Professions so heartily to embrace it. The great Lord *Bacon* professed he could not live nor die with any Satisfaction but under the Influences of Religion, and particularly that of Christianity. What should I name the great Mr. *Boyle*, the judicious Lord Chief Justice *Hales*, the learned *Grotius*, and Mr. *Selden*? The former, I mean *Grotius*, had not only writ a learned and accurate Treatise, to prove the Truth of the Christian Religion, but concluded his Life with these Words; "That he would give all his Learning and Honour for the plain Integrity and harmless Innocency of *Jean Urick*, who was a devout poor Man, who spent eight hours time in Prayer, eight in Labour, and eight in Sleep and

*Lord Bacon's
Confession of
Faith and
Devotions.*

*See the Dutch
Eicones illu-
strium viro-
rum. Dr.
Hammond's
Defence of
Grotius, &c.*

other Necessaries. Upon his Death-Bed he sent for the Minister, professing himself to be the poor Publican, and saying that he had nothing to trust to but the Mercy of God in Christ, wishing that all the World saw as much Reason for Religion as he did.

And Mr. *Selden*, a Person suspected to have too little regard to Religion, one Afternoon sent for those two learned Persons, Bishop *Usher* and Dr. *Langbain*, and discoursed with them to this purpose; That he had surveyed most of the Learning that was amongst the Sons of Men: That he had his Study full of Books and Papers of most Subjects in the World, and yet at that time he could not recollect any passage out of those infinite Books and Manuscripts that he was Master of, wherein he could rest his Soul, save of the Holy Scriptures; wherein the most remarkable passage

passage that lay upon his Spirits was *Tit. 2. 11, 12. For the Grace of God that bringeth Salvation hath appeared to all Men, teaching us to deny all Ungodliness and worldly Lusts, we should live Godly, Righteously, and Soberly, in this present World: Looking for that blessed hope and glorious appearance of the Great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People zealous of good Works.*

He desired Arch-Bishop *Usher* to give him the Sacrament, which he received with great Humility. 'Tis said a great Scholar came in, and said, "He thought *Selden* had been a Man of more Learning and Sense than stoop to obsolete Forms. From Bishop *Usher's* own Mouth, whom he desired to Preach his Funeral Sermon, and give him the Sacrament.

How many Instances could I give of the same nature? As these Persons that I have named gave the World no reason to believe they were Knaves, so every body knows they were no Fools; which shews that the Christian Religion hath another Aspect when seriously looked on, than when 'tis only slightly viewed by a vicious and wanton Mind.

I have read a Treatise lately published, which hath something relating to this Subject, and wherein the Author would invalidate that Prophecy of the *Seventy Weeks of Daniel*, as if it could make nothing for Christianity. His Words are these.

Oracles of

Reason, p. 156.

Edit. 1693.

“As for the Weeks of *Daniel*, the *Jews* reckon that Book amongst their *Hagiographa*, or Sacred, but not Canonical Books; and therefore being a spurious or doubtful Writing (as he infers) ought not to be taken notice of.

For

For the clearer Understanding of this Matter, we must consider, that the *Jews* divide the Sacred Writings into the *Thorah*, or Law, which contains the *Pentateuch*, or Five Books of *Moses*. The second Rank is the *Nebiim Reschorim*, or the former Prophets, and these are the Books of *Joshua*, *Judges*, and the Two Books of *Samuel*, and *Kings*. The third Order is the *Nebiim Acharonim*, or the later Prophets, and these are divided into greater and lesser; the greater are three, *Isaiah*, *Jeremiah*, and *Ezekiel*; the lesser Prophets are Twelve, *Hosea*, *Joel*, *Amos*, &c. The fourth Rank, or Order, contains the *Ketubim*, which the *Greeks* by a general Name call *ἁγία γράφα*, or Holy Writings, and these are the Two Books of *Chronicles*, the Book of *Psalms*, *Proverbs*, *Job*, *Ruth*, *Ecclesiastes*, *Daniel*, *Lamentations*, the *Song of Solomon*, *Hester*, *Ezra*, and *Nehemiah*. This Di-

vision of the Holy Books was by no means designed to lessen their Authority; and the *Ketubim* were always looked on to be dictated by the Holy Spirit, and therefore embraced as the infallible Revelations of the Divine Will. Thus we find the Book of *Psalms* put into this Number, for which the *Jews* have a very particular and extraordinary Veneration.

In short, none will be able to find one *Jew* that ever looked on the Prophecy of *Daniel* to be Apocryphal, or doubted of its Authority. So that to say the *Jews* take it into their *ἀπόκρυφα*, but do not look on it to be Canonical, is boldly to affirm a thing that hath neither Truth, nor any Appearance of it to uphold it.

Observe that our Saviour cites the Book of *Psalms*, and calls it *The Law*, John 10. 34. Mat. 21. 42. Mark 12. 10. That passage out of the *Psalms* is called the *Scripture*, and yet this is ranked by the *Jews* amongst the *Ketubim*. That *David* had a Prophetick Spirit, is owned by all the *Jews*. Nay, our Saviour cites the Book of *Daniel*, and calls him the Prophet *Daniel*; which if it were no more but a humane Testimony, shews it was then received by the *Jews*, as an inspired Book. See *Mat.* 24. 15. *Mark* 13. 14. *Dan.* 9. 27. *Ezekiel* mentions him as a most Holy Person, *Ezek.* 14. 14. It

It is true, *Porphry* objects to the Christians, that the Prophecy of *Daniel* was writ about the time of *Antiochus Epiphanes*, and that it was a fabulous *Greek* piece, witness these Words, ἀπὸ τοῦ Κυρίου Κύριου, καὶ ἀπὸ τοῦ πνεύματος πρίσται, which have a relation to the *Greek*, which shews the Authour to have writ in that Language.

But then we must consider from whence this was taken; not out of the Prophecy of *Daniel*, but out of the Story of *Susannah*, which the *Jews* always esteemed a Forgery, as is evident in the Epistle of *Africanus* to *Origen*, and never had any place in their Canon. And *Apollinarius*, and *Eusebius* that answered the Books of *Porphry*, told him the Story of *Susannah*, and *Bel* and the *Dragon*, were a fabulous *Greek* piece, and not received into the Number of the Holy Books, and therefore what he alledged from them deserved no answer.

Africani E-
pist. Edit.
Wetsten. pag.
220.

Nullæ Scri-
pturæ sanctæ
authorita-
tem præbe-
ant. vid. *Hie-*
ron. Proem.
in *Dan.*

Fa. Simon's
Animadver-
sions on Vos-
sius's Sybill.
Orac. p. 265.

I shall therefore conclude this point with the Words of the learned Father *Simon*, which do fully clear this Matter, and, 'tis well known, he is no Bigot in things of this nature.

"The *Jews* (says he) do not agree concerning the genuine Signification of the Word *Ketuvim*, or the *Hagiographers*, tho' all believe the *Ketuvim* are no less Divine and Canonical than the rest of the Books of the Old Testament. The most subtle *Abravenel* unfolds this Riddle. "They were called *Ketuvim* (says he) because they were written by the Holy Ghost; but if it be so, the Word *Ketuvim* was not designed that those Speeches were written in a Book not received by Word of Mouth, but to denote that they were written in the Holy Spirit in that degree; neither was the Divine Spirit with them but at the very time

"of

“of their Writing in this Language and Wisdom. Thus far *Abravanel*. Father *Simon* goes on; “*Rabbi David Kimchi* affirms, “that Prophecy is divided into “several degrees, of which one “exceeds another; which degrees “*Rabbi Moses Ben Maimon* more subtilely “explains. But leaving “these Subtilties, it is “certain, that the *Jews* “agree with *Josephus* “in this particular, “That all the Books “that are extant in “their Canon are truly “Divine and Prophetical, because they were written “by the Prophets; for which “Reason *Rabbi Don Joseph Ben Jechai*, who hath illustrated the “*Psalms* with his Commentaries, “and reduced them with his Fathers to the Classis of the *Ketuvim*, or *Hagiographers*, compares them to the Law of “*Moses*,

Hinc in ordinandis Scripturis sanctis nullam fecerunt differentiam inter *Proverbia*, *Ecclesiasten*, *Daniel*, *Psalms*, *Ruth* & *Hester*, quia omnes isti libri per Spiritum Sanctum scripti sunt, generaliter etiam Prophetæ vocantur, *Ben Maimon* more *Nevoch. par. 2. cap. 45. pag. 319.*

Prefat. in Psalms.

“ *Moses*, and thence infers the
 “ chiefest dignity of the *Psalms* ;
 “ therefore (says that Rabbi)
 “ the greater is the Dignity of
 “ that Book, because it follows
 “ the Divine Law, and imitates
 “ the Form and Perfection of it,
 “ which is confirmed by the Au-
 “ thority of the Fathers, who
 “ seem to have prefer’d the *Psalms*
 “ before the *Prophets* themselves,
 “ while they join them to the
 “ *Pentateuch* of *Moses*. There-
 “ fore by the Confession of the
 “ Rabbies themselves neither is
 “ the Authority of *David* or *Da-*
 “ *niel* lessened, because they are
 “ not numbred in the Classis of
 “ the *Prophets*. For the last
 “ quoted *Joseph* adds these Words
 “ in the same place ; Nor is it
 “ a wonder that the Book of
 “ *Psalms* contains several Prophe-
 “ cies of the Time of the *Messiah*,
 “ seeing that there are several
 “ Prophecies extant in the Holy
 “ Spirit concerning future things.
 And

And further (says this learned Father *Simon*) "It seems worthy of Observation, that the *Talmudic* Doctors will have the Book of *Job* to be written by *Moses*, which nevertheless they place in the Classis of the *Ke-tuvim*, or *Hagiographers*. Thus far Father *Simon*.

I have transcribed the whole passage, to shew what little reason this ingenious Gentleman had to assert so positively that the *Jews* placed the Prophecy of *Daniel* amongst the *Hagiographa*, but did not look on it to be Canonical.

See *Josephus Ant. lib. 10. c. 13.* Where 'tis expressly his Sense, and the Sense of the *Jews* of that Age, that the Prophecy of *Daniel* was looked on as undoubted; and taken without any hesitation into their Canon.

But he says further, that the Sect of the *Pharisees* arose after *Antiochus Epiphanes* had subdued *Jerusalem*, and reduced the *Jews* to *Paganism*: That "the better to confirm his Conquests, he erected there an Academy for the *Pythagorean*, *Platonist*, and *Epicu-*

Oracles of Reason, &c. citat.

"Epicurean Philosophers, and
 "that this was the Original
 "of the *Pharisees*, *Sadduces*, and
 "*Essenes*, and that the Introdu-
 "ction of those Sects, and that
 "*Cabbala*, occasioned that Expo-
 "sition of that Prophecy of *Ja-*
 "*cob*, *The Scepter shall not depart*
from Judah, &c. till Shiloh come.
 "From whence they did fanci-
 "fully conceive, That when the
 "Scepter did depart from *Judah*
 "the *Messias* should appear. Thus,
 "during the Reign of *Antiochus*,
 "we hear of no *Messias* expected;
 "but after the Curiosity of the
 "Rabbins had involved them in
 "pursuance of Mystical Num-
 "bers, and *Pythagorically* to ex-
 "plain them, according to the
 "*Gematria*, then it was first dis-
 "covered that *Shiloh* and *Messias*
 "consisted of Letters which make
 "up the same Numerals.

Here we have it positively
 asserted, that a *Messias* was never
 thought on, never intended, ne-
 ver

ver expected, before the time of *Antiochus Epiphanes*, which you may believe if you please upon this Gentleman's Word, for he brings no Proof in the World for it but his own bare Affirmation.

But I think I have made it evident enough, that the Prophecy of *Daniel* was before the time of *Antiochus Epiphanes*; for *Porphyry* grants the Story of *Susannah* to be so old, which is an Apocryphal Greek Writing, of a later date than the Prophecy of *Daniel*, and was never admitted by the *Jews* for Canonical; and yet we find *Daniel* naming the *Messias*, and fixing the Time and Manner of his Death.

But because he so positively affirms that there is no Promise of a *Messias* any where intended in Scripture, and that it was the Fictions and Expositions of the *Jews* that fixed this Sense upon the Texts, alledged for this purpose in the Reign of *Antiochus*,
and

and that there is no place that doth in the least intimate a Redeemer, or Saviour, but only *Dan. 9. 24. and Gen. 49. 10.* I shall only name two or three places out of many that I could produce to prove the contrary. The first is *Micah 5. 2. But thou Bethlehem Ephratah, tho' thou be little amongst the Thousands of Judah, yet out of thee shall come forth unto me, that is to be Ruler in Israel, whose goings forth have been from Everlasting, (or as it is in the Hebrew) from the days of Eternity.* *Haggai 2. 7. Yet a little while I will shake all Nations, and the Desire of all Nations shall come, &c. Mal. 3. 1. The Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in, behold he shall come, saith the Lord of Hosts.* I name no more, because this is enough to shew how strangely this Gentleman is mistaken, when he so positively affirms that there
never

never was any Promise of a *Messias*, nor any mention of him before the time of *Antiochus Epiphanes*.

But he says it was the Jews becoming acquainted with the Mystical Numbers of *Pythagoras* that first made the Conceit that *Shiloh* and *Messias* consisted of the same Numerals, by which they found out the Promise of a Saviour, or Redeemer.

Now what Proof doth he bring for this? Tho' I have an Esteem for this Gentleman, yet I must not believe him upon his own Word; for I have shewed that there are other places of Scripture where a Redeemer is promised, and that the three Paraphrasts render it by the very Word *Messias*, whose Authority and Antiquity is very considerable, that of *Jonathan* and *Onkelos* being supposed to be writ before the Birth of *Christ*, or not long after. As for the Whimsies of

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the

the *Jews*, they are not worth taking Notice of. Thus they make the Soul of *Adam* to pass through *David*, and so into the *Messias*; and they gather it from this worthy Reason; because the first Letters of each Name, that is, *Adam*, *David*, *Messias*, make *Adam*; and this they call *Secretum Revolutionis*. Now, who-ever depended upon the Ravings of these *Jews*, or fixt any Sense on the Scriptures from their wild Fancies; neither must we think that all the *Jews* talk at this rate, for there are many amongst them that are Men of better Sense, and despise this trifling. Indeed this Gentleman, when his hand was in, might have cashier'd all the *Bible* upon the same account, seeing there is scarce a Verse but some of the Rabbins have played the Fool with it. But do the Christians conclude, that because the Letters consist of the same Numerals, therefore it must signify

nifie the *Messias*? No. 'Tis the Sense and Derivation of the Word, the Import, Coherence, and Meaning of the Place, and the constant Tradition of the *Jews*, that makes us read it *Messias*; that is, there is all the Reason in the World to read it so, and no Reason to read it otherwise.

As for the import of the Word *Shiloh*, derived from *Shalah*, it hath all the radical Letters in it, and signifies a *Saviour*, or a *Redeemer*. But I find this Fancy hath run in this Gentleman's Head a great while; for there is another place of his Writing in the Translation of the Life of *Apollonius Tyanæus*, upon which he hath given us his Remarks; and amongst the rest, there's a Dialogue betwixt a *Turk* and a *Jew*. I sup-

Shiloh, à verbo *Sbalah* id est, tranquillus, pacificus, fœlix, fortunatus, &c. Ita *Luther*, *Fester*, *Schindler*, *Gloss*. *Varab. Avenar*, *Walther*, *Mede*, *Cor. à lapide in Gen. 49. 10. Mede in loc. Kimchi*, tho' he derives the Word otherwise, yet grants, that without doubt it signifies the *Messias*. *Hiab. Solom.* and *Onkelos*, render it by the Word *Messias*. See *Stauch. Eugib. in loc. & Fag. in Chald. Par. in Gen. 49. 10.*

pose they were Persons he knew very well; for I am much mistaken in the Stile, if the *Turk* and the *Jew* were not both of his intimate Acquaintance. There the *Turk* cites the Coming of *Shiloh* as a Prophecy of the Coming of *Mahomet*. The *Jew* answers, "From what ground you can extort that Interpretation I understand not; but this I am sure of, that the Table which is said to contain the true Signification of *Hebrew*, *Chaldee*, *Greek* and *Latin* Words, Printed in the Year 1608. as indeed all other Expositors, englisheth *Shiloh*, Dissolving, or Destruction; and this was *Jacob's* meaning, that the Government should not depart from *Judah* till Dissolving come; that is, Destruction.

*Translation
of Apollonius
Tyaneus, lib.
1. c. 17. p. 99.*

Now, for ought I know, the Dialogue contains Language and Sense fit enough for a *Turk*; for I never read much of their Writing,

Writing, except the *Alchoran*; but I am afraid he horribly imposes upon the *Jew*; for I believe there are hardly any of them that would talk at that rate; that the *Hebrew* Word *Shiloh* signifies *Dissolving*, or *Destruction*, and that the *Hebrew*, *Chaldee*, *Greek* and *Latin*, and all Expositors, render it so. This *Jew* is as horribly mistaken as ever *Turk* or *Jew* in the World was. I am sure the three *Chaldee* Paraphrases, for which the *Jews* have a mighty respect, were so far from thinking that *Shiloh* signified *Destruction*, that they rendered it by the very Word *Messias*, that is just the contrary. *P. Fagius* gives an account of most of the Interpretations of the *Jews*, none of which fix on this of *Dissolving*, or *Destruction*. I have consulted what Expositors I could think on, good and bad, and yet could never meet with any that render the Words according to what is here

pretended, and therefore whoever hath that Table, he ought to keep it as a rarity. Besides, I am afraid this reading would make the place Nonsense, or at least, a less obvious Sense; *The Scepter shall not depart from Judah till Destruction come*; that is, it shall not depart till it doth depart; or, *The Scepter shall not depart from Judah till Destruction come, and to him shall the gathering of the People be*; that is, after Judah is destroyed the People shall be gathered to him, or destroyed with him, (if this Gentleman's *Jew* and Table please) and so make an end of them all together.

In short, there is no reason in the World for what he says of the Prophecy of *Daniel*, that it was received by the *Jews* amongst the *Hagiographa*, but not Canonical Books, which is Nonsense. And as little reason hath he to say, that the Notion of a *Messias* was invented after the time of *Antiochus Epiphanes*;

phanes; and that *Shiloh* was interpreted by the *Pythagorean* Rabbins to signifie a *Saviour*. All which hath neither Truth nor Reason to uphold it.

I had like to have forgot one thing that this Gentleman is pleased to say, That it was no general Opinion of the *Jews* that the *Messias* should be of the Line of *David*; for how then could any imagine *Herod* the great to have been the *Messias*? Or how could *Josephus* fix that Character upon *Vespasian*? *Oracles of Reason, ibid.*

But, alas! this shews that this Authour would not be at the pains to examine these things well. And we find the *Jews* constantly to explain those places of Scripture, *The Lord said unto my Lord, Sit thou on my Right-hand, &c. And there shall be a Stem of the Root of Jesse.* I say the *Jews* constantly explain these Words to be Predictions of the *Messias*, and that he should be of

the Lineage of *David*. And we find the Blind Men implore his Assistance in these Words, *Thou Son of David, have Mercy on us*; which does not signifie that they knew only that He was of the Posterity of *David*, but, 'tis well known, that by that very Title the *Jews* meant the *Messias*. And when he rode into *Jerusalem*, And the Multitude followed him, crying, *Hosanna to the Son of David*.

Mat. 21. 15. It is said there, That when the Scribes heard them crying, *Hosanna to the Son of David*, they were much displeased; that is, they understood well enough what was meant by it; for if it had signified no more but that *Christ* was of the Lineage of *David*, what Exceptions could they have taken at the Expression?

Mat. 21. 15. But they knew very well that it was the Epithete that was still bestowed upon the *Messias*, and that was the meaning of the People. And when our Sa-
viour

See Mat. 15.
22. compared
with ver. 28.

viour asked the Doctors of the Jews whose Son the *Messias* was; that is, of whose Posterity he should be, they readily answer, *The Son of David.* And every

one that knows almost any thing can tell that this is the distinguishing Character that the Jews appropriate to the great *Messias* when they speak of Him, to call Him *Messias Ben David*, *Messias* the Son of Da-

vid. And if we can give any Credit to what that ancient Writer *Hegesippus* hath left recorded, who was himself a Jew by Birth, and lived near the time when the thing was done, and so very capable to know the Truth of what he says. This Writer informs

us that *Domitian* the Emperour sought out all the Posterity of *David*, fearing the Prophecies concerning the *Messias*, even as *Herod* did, says that ancient Writer.

Mat. 22. 44. Mark 12. 35. Christ says, How say the Scribes that Christ is the Son of David. And Luke 20. 41. How say they that Christ is David's Son? which shews, That it was the general Opinion that he should be of David's Posterity.

Euseb. Hist. lib. 3. c. 20.

Writer. Nay, even *Herod*, whom this Authour instances in this case, burnt the Genealogies of the *Jews*, *Euseb. Hist. lib. 1, c. 7.* 'tis very probable, because he saw that it prejudiced him in the Eyes of the People; that he was a Stranger, and that he might the more easily derive himself from the Posterity of *David*. For we find that he was only embraced by a few Flatterers, and his Memory and Title to the *Messias* soon vanished, the Men of most Authority, and the Body of the People, were against him, looking on him as a Stranger and Usurper. So that what he remarks from *Josephus* only comes to this; That in it we see the Flattery of a learned Man to a glorious Conquerour, that he might gain some Advantage to his own Nation, that was reduced to the utmost Extremity. To be sure it was contrary to the many Prophecies of *Christ*, and the Tradition of the *Jews*, that the

the *Messias* should be a Heathen, and an Idolater.

And this Authour endeavours to invalidate some Scriptures; so, in general, he seems to find fault with all, for the Stile is not polite enough; and he blames them in particular for saying *he opened his Mouth, and said*, instead of *he said*; but 'tis well known Remarks on Apoll. Tyan. pag. 69. that the *Asiatics* have a peculiar way of expressing themselves different from the *Europeans*; and this he might have learnt from modern Travellers; where we may find Discourses and Poetry, which are looked on in the *Eastern* Tongues as the best Compositions, to be very odd things when translated into our Language. Thus, I think, I have considered every thing that this ingenious Gentleman hath been pleased to offer upon this Subject.

CHAP. VIII.

*Of the Sibylline Verses, and
the Testimony of Josephus
concerning Christ.*

THE Verses of the *Sibyls* have made much Noise in the World. 'Tis well known the *Romans* had a mighty Reverence for them. They were placed in the Capitol, under the Care of the *Duumviri*, and kept secret. One of the *Duumviri* suffered as a Parricide; that is, was sowed up alive in a Sack, and thrown into the Sea, for suffering some *Sibylline Verses* to be transcribed, as *Dionysius Halicarnassæus* and *Valerius Maximus* relate. Thus were they preserved till 671 of *Rome*, which was 83 Years before *Christ*, the Capitol being burnt

burnt that Year, these Books were likewise consumed, as *Dion. Helicarnass.* and *Pliny* relate. When the Capitol was Rebuilt, the Consuls made a Proposition to send into *Greece* to *Erythræ*, as also into *Asia*, to collect the Oracles of the *Sibyls*, and transmit them to *Rome*; whereupon *Oëtacilius Crassus* and *L. Val. Flaccus* were deputed to go to *Attalus* King of *Pergamus*, who brought out of *Asia* a Thousand Verses, attributed to the *Sibyls*, which they had gathered together throughout all the Parts of that Region, from the Copies of divers private Persons. But seeing that there were many things that seemed false or superfluous, Fifteen Men were appointed to revise and correct them; and after this Correction they were placed in the Capitol instead of the others. In the time of *Augustus* they had another Purgation, and Two Thousand Verses were burnt by the Com-

Command of that Emperour, and the rest allowed to be genuine, and inclosed in two Golden Boxes, and put into the Temple of *Apollo*. Some are of Opinion (says a learned Critick) that they were burnt in the Conflagration under *Nero*, but they have brought no convincing Proofs of this Matter, for the Heathen Emperours consulted them all along upon Occasion. *Julian* the Apostate, amongst other things, caused the *Sibylline* Books to be consulted.

M^r Du Pin.

This is, in short, the History of the Fate of these Books, which shews that these *Sibylline* Verses, I mean this second Collection, were in private hands; so that this can be no Objection that the Christians could not know them. Besides, we find large Extracts out of them cited by the Heathens themselves, that lived after Christianity was the Established Religion. *Zosimus*, that lived after *Julian* the Apostate,

state, cites many of them in one place of his History, who is known to be a violent Enemy to the Christians.

But you will say, Are the Books that now go under the Name of the *Sibyls*, and those that are cited by many of the ancient Christians, the genuine Verses of these Books?

To this I answer, That I think we may conclude that for the most part they are not. *Theophilus Antiochenus* cites some of them that speak of the Day of Judgment, and some other things favourable to Christianity. I mention him because of his Antiquity. The Citations out of the *Sibyls* are common in the other Fathers. But, in short, we may well conclude that those Eight Books that we now have almost intire of *Sibylline* Verses were most of them, if not all, forged about the time of the Emperour *Antonine*, as is plain from some passages in them,

them, where 'tis said, after one whose Name began with *T*. another should arise who should take his Name from the *Adriatick* Sea, which must be meant of the Emperour *Adrian*. And that after *Three* should reign at a time, by which is meant *Antoninus*, *Marcus*, and *Lucius*, and that the last should obtain the supream Government, which shews, that this was written about the beginning of the Reign of *Marcus Aurelius*, or at the end of *Antonine's*, as a learned Person hath observed. *Blondel* and others have said enough to prove they are spurious. But yet, for all that these great Men have said, I think we cannot be positive but that there might be some Intimations given to the Heathens concerning *Christ*, and these preserved amongst those called *Sibylline Verses*.

As for the Number of the *Sibyls*, that's very uncertain, the best

best Authors disagreeing in it. Vid. August. de Civ. Dei, l. 18. c. 23. & Lud. Vives in loc.
Varro, and *Lactantius* out of him, reckon Ten, *Suidas* Twelve, others less. I suppose that these enumerated were not called by that Name, but rather had that Name given to them, which might at first be the Name of some Enthusiastick Woman, and after came to be given to all that pretended to Enthusiastick Transports, who are said, *Cibumal-vu*, which Word signifies also to be *Mad*, or *Frantick*. I say, that I am not certain, after all that hath been said to prove the Eight Books we now have under the Name of *Sibylline Verses* to be forged, but that there might be some intimations of the Mystery of *Christ's* Incarnation to the *Heathens*, preserved amongst those called *Sibylline Verses*, and for these Reasons.

I. The mighty Discourse that there was of a great King, the greatest Monarch that ever reign-
Sueton. in August. Sect. 94.
R ed,

ed, that should be manifested, and that about the time that *Christ* was Born. This Account

Tacit. Hist.

we have from *Suetonius & Tacitus*, and this is intimated in those Verses of *Virgil*, which were certainly taken out of the true *Sibylline* Books, which the Poet applies to *Saloninus* the Son of *Pollio*.

Vid. Serv. in loc.

Eclog. 4.

*Ultima Cumæi venit jam car-
minis ætas,*

*Magnus ab integro seclorum na-
scitur ordo.*

*Jam nova progenies cælo demit-
titur alto.*

*Jam redit & virgo, redeunt sa-
turnia regna.*

*Tu modo nascenti puero, quo fer-
rea primum*

*Desinet, & toto surget gens au-
rea mundo.*

This, no doubt, was taken out of the true *Sibylline* Books. Whether our Saviour was designed by them I will not now dispute, tho'

tho' they are often cited by the Ancients for that purpose, and they look favourably enough that way.

2. I have shewed before, that the *Sibylline Verses* we now have were brought into the Order wherein they now stand about the time of the Emperor *Antonine*. But what shall we say if we find mention of some Verses of the *Sibyls* that spoke of *Christ* before the time prefixt for the Forgery of the others, and when it cannot well be supposed that the Christians did forge them?

The first instance I shall bring to this purpose is the Testimony of *Clemens Romanus*, the Companion of *St. Paul*. *Clement*, I say, in his Epistle to the *Corinthians*, cites the *Sibyls* to say, That *the World should be destroyed, and the Wicked should be judged, and tormented by Fire*. This we are told by the Author of the *Questions and Answers*, that go

under the Name of *Justin Martyr*. It signifies nothing to say that this is not the genuine Work of that Father, tho' that is not certain neither; but, without doubt, if it be his, there are many Interpolations that savour of a later Age. But, I say, whether this piece belong to *Justin Martyr* or not, it signifies nothing to the use I intend to make of it. I am

Vid. *Cave* &
De Pin.

Ἐπὶ δὲ τῆς
Σιβύλλης κα-
θ' ἧς φησὶν ὁ
μακάριος
Κλήμης ἐν τῇ
πρὸς Κορινθί-
ους ἐπιστολῇ,
Just. Martyr
Respon. ad
Quæst. 74.

only concerned about a Citation that he brings from the *Sibyls*, and says expressly that he had it out of *St. Clement's* Epistle to the *Corinthians*. Arch-Bishop *Usher* supposes that he might mean the second Epistle to the *Corinthians*, of whose genuineness some doubt; but 'tis very probable they both belong to him, I mean to *Clement*. Nay, some are of Opinion that this which passes for the second Epistle was wrote first. I think all that can be proved from *Eusebius* is, That this was not so famous as the other. I am sure
he

he gives no proofs to shew it was not genuine. But what reason is there to suspect that this was taken out of the second Epistle of *Clement*? not one word of any such thing is intimated, but rather the contrary. And we need not wonder that we do not find the Verses of the *Sibyls* in his Epistle which is now extant, seeing there is a considerable part of it wanting towards the latter end. I think Mr. *Young* that first published it says as much as would make a Leaf or two of the printed Edition. I have not that Edition at hand, so that I cannot be positive how much; but in all the Editions we have notice where the want is. And what makes me conclude that there were the *Sibylline Verses* Usher. Disser. de Clement. & Ignat. Script. c. 10. cited by this Author of the *Questions*, under *Justin's* Name, and not in the second Epistle, as Bishop *Usher* would have it, is the design of the Discourse that is

Clement. E-
pist. Sect. 57.
pag. 122. E-
dit. Oxon.

now wanting in this first Epistle of *Clement*, which is a long Citation out of the first Chapter of the *Proverbs*, from verse 23, which contains God's merciful Calls to Sinners, and their refusal. *They hated Knowledge, and did not seek the Fear of the Lord. They would not hearken unto my Counsel, they despised all my Reproof. Therefore shall they eat of the Fruit of their own Ways, and be filled with their own Wickedness.* Here the Original is wanting. Now, let any one judge if this be not a very convenient place for the passage now mentioned, of *God's Punishing the Wicked*, which seems to be the Design of the Paragraph wanting. So that I question not but that was the place where the *Sibyls* were cited, to shew the Wicked should be punished by Fire.

The next Writer I shall mention that takes Notice of the *Sibyls* is, one that was Contemporary

rary with *Clement*, I mean *Her-* Lib. I. Vis. 2.
cap. 3.
mas. There is no question but
he was the Author of that Book
call'd the *Pastor*. He indeed men-
tions *Clement* in the Book it self,
as then alive. In him we have
these Words, *cum proficiscerer cum*
his, whilst I was on my way with Lib. I. Vis. 2.
cap. 1.
them. But *Cotelerius* and the *Ox-*
ford Edition note that it should
rather be read *Cumis*; and so,
without doubt, we shall conclude
when we read those Words at
the latter end of the Vision, which
are these: *There came to me a very*
Beautiful Young-Man, and said,
What thinkest thou of the Old Wo-
man from whom thou receivedst
the Book? Who is she? I answered,
a Sibyl. Thou art mistaken (said
he) *she is not; she is the Church*
of God. By this it appears that it
should be read *Cumæ*, or *Cumis*, Lib. I. Vis. 2.
cap. 3. Edit.
Oxon,
(a known place of one of the
Sibyls) and not *cum his, with*
them, which hath no Connection
with the foregoing Words to

make any Sence; and we may observe by this hint that there were some things under the Name of the *Sibyls* that were favourable to the Christians.

The next Testimony I shall mention, is an Author not less material than any of these; it is *St. Barnabas*; for no question but the Epistle we now have belongs to him. The Objections are trivial, if compared with the Testimonies to prove it genuine. In him we have these Words. In like manner he determines concerning the Cross in another Prophet, saying, When shall all these things be fulfilled? *They shall be fulfilled when the Tree that is fall'n shall rise, and when Blood shall drop down from the Tree.* The *Latin* and *Greek* in many places are wanting in this Epistle, but never both, so that by that means we have it intire; but where this passage is, we have both the *Greek* and *Latin*; and
in

in the Greek, what we translate
*When the Tree that is fal'n shall
 rise, and when Blood shall drop
 down from the Tree, are pieces of
 Hexameter Verses.*

— Καὶ πότε ταῦτα συντελείσαι,

— Ὅταν τὸ ξύλον κλινθῇ καὶ ἀναστῇ.

Καὶ ὅταν ἐκ ξύλου αἷμα σάξῃ.

*Barnab. Epist.
 cap. 12. Edit.
 Oxon. cap. 9.
 Edit. Voss.*

It is plain these are the Words
 of some Poet, as both *Cotelerius*
 and the *Oxford* Editors observe,
 and the Verses of some of the
Sibyls. The Word κλινθῇ, as *Me-
 nardus* observes, who first pub-
 lished this Epistle, is a Word pure-
 ly Poetical, and so it ought to
 be read, and not κλυθῇ.

From all which I shall con-
 clude, that tho' I believe that
 most of those Verses, if not all
 that now go under the Name of
 the *Sibyls*, are forged; yet I
 cannot be positive but *God*
 might reveal something of the
 Mystery of *Christ's* Birth and Sa-
 tisfaction to them; and that there
 were

were perhaps some Verses that were genuine, that gave some Intimation of God's wonderful Love to Mankind, and the Lord might vouchsafe this for very wise ends; to wit, that the Gospel might have a more easie Reception amongst the Heathens. We know that even *Caiphas* and *Balaam* Prophefied, or perhaps we may say, that Satan himself might be forced to acknowledge this Truth, and foretell something of it, seeing it should be the Ruine of his Kingdom. I am sure that *Porphyry*, the learned and bitter Adversary of the Christians, cites some Oracles that spoke very honourably of *Christ*. We cannot, I suppose, think he would do this out of Kindness to Christianity, or cite those that were not genuine; and we have *Asclepius* in *Hermes Trismegistus*, I mean in that Dialogue that goes under his Name, and said to be translated by *Apuleius*, we have him com-

*Euseb. demon.
Evang. l. 3.*

complaining of the Ruine of the *Circa fin.*
 ancient *Egyptian* Worship, and
 that an infamous Sect should
 bring in a strange Superstition.
 Tho' I think we may conclude
 that these are not the Works of
 the Famous *Hermes*, yet I can
 see no marks to conclude that
 this *Asclepius* was writ by a Chri-
 stian, but rather the contrary;
 I mean, that it was writ by a
 Heathen, tho' the *Pæmander* seems
 to be the Work of some *Plato-*
nizing Christian. However it be,
 this is certain, that if the Verses
 of the *Sibyls* cited by *Clement*
 and *Barnabas*, and referr'd to by
Hermas, are not genuine, they
 were not the Forgery of the
 Christians, whoever was the Au-
 thor, seeing *Josephus* himself,
Ant. 1. c. 5. cites some of them
 that speak concerning the Tower
 of *Babel*. Indeed these Verses
 cited by *Barnabas* and *Clement* do
 not speak so plain concerning
Christ as the others that appear-
 ed

ed about the time of *Antonine*. However, the ancient Fathers can never enough be commended, that reject them as suspected Writings, and scorn to put much stress upon them; for such sort of Testimonies are a Disadvantage to a good Cause, and to insist upon them as true, if we know the contrary, is the sign of a bad Mind.

As for that passage in *Josephus* concerning *Christ*, it is much controverted amongst the Learned whether it be his or not. Some say it is not his Stile, and that it interrupts his Sense, but I am certain no Man alive can exactly determine any thing concerning it upon this account; but there are other things that are more material. *Origen* wonders *Josephus* did not believe in *Christ*, seeing he spoke with so much respect of *St. James*. And the learned *Photius*, in the Abridgement he gives of this Work of *Josephus*,

Origen Tom.
2. in *Mat. 83*
cont. Cels. lib.
1. p. 35.

Phot. Bibliot.
Cod. 238.

Josephus, makes no mention of this famous passage; and in his Reflections upon another Book attributed to *Josephus*, he says, he thought it was none of his, because it spoke so honourably of *Christ*; and that after he understood that it was the Work of one *Cajus*, a Priest of *Rome*. On the contrary, this passage is cited by *Eusebius*, and *St. Jerom*, and *Ruffinus*, and several other later Writers. I determine nothing concerning it; it would be too much Arrogance in me to pretend to it; but I think verily that the positive Testimony of *Eusebius*, *Ruffinus*, and *St. Jerom*, are far more considerable than any Objections against them. If it be certain what Cardinal *Baronius* asserts, that there is a Manuscript of *Josephus's* History in the *Vatican*, where this passage is rased out, as 'tis very probable by some *Jew*; then 'tis no wonder

Remarkable is the Testimony of *Giraldus Cambrensis*, in his Book

why

de Institutione Principis, now in the hand of Dr. Gale, and not yet published, who tells us that *Robert*, called *Gannutus*, who lived Anno 1170. Prior of St. *Fridiswides* in *Oxford*, a Person well versed in the *Hebrew* Tongue, found the Testimony of *Josephus* concerning *Christ* in two Copies of his Works, writ in *Hebrew*, which in others were lately rased out. This he shewed to the *Jews* that lived then in *Oxford*. *Caves's Hist. lit. Pars Secunda*, p. 18. This convinceth me there hath been some ill dealing with *Josephus*.

* *Huet. de-
monst. Evang.*
p. 51.

why this passage is not taken notice of by *Ori-gen*, and some other Writers. And a learned Person assures us, that he had received from a credible hand that the thing was really true, and the * Book now to be seen; and that *Casaubon* treated *Baronius* too severely in this particular. I shall not enlarge any further on this Subject, which I thought at first to have done, seeing several Persons have treated fully on it. But I think verily that, as to the main, we may say, that there is a fairer probability that this passage was in *Josephus*, than any thing offered to the contrary. Perhaps these Words, *This is Christ*, may be an Interpolation, and got into the Text from the Margin. In short, the

the Matter is not very material,
whether it be genuine or not.

*An Account of Messias, the Son
of Joseph, of the Tribe of
Ephraim, so much spoken of
by the Modern Jews, Tran-
slated out of Dr. Pocock's
Appendix to Malachi.*

RAbbi David Kimchi com-
plains that the Rabbins Com. in Zach.
12. 10.
were so obscure in their Account
they give of this *Messias Ben Jo-
seph*. Indeed several of the Rab-
bins speak of him, but give little
Account of him. The only Per-
son of them all that I have seen
attempt it, is Rabbi Saadias Hag-
gaon, *lib. Emanoth. cap. 8.* None
of them treat of it so largely as
he, therefore take it in his own
Words: "We know (says he)
that if our Repentance be not
ac-

“accomplished, we must wait till
“the time of our Captivity, ap-
“pointed of God, be fulfilled:
“And if an end of that deter-
“mined time should come before
“we have repented, 'tis impossible
“we should be delivered if we
“have not forsaken our Sins. To
“be sure God hath driven us
“into Captivity for our Sins.
“Now seeing we have been so
“long banished from our Coun-
“try, and have not repented,
“shall God bring us back, being
“so unfit for such a Deliverance?
“No. Indeed this would be in
“vain. But our Ancestors have
“delivered to us that we must
“suffer many and grievous Affli-
“ctions, by which, being driven
“to Repentance, we may be wor-
“thy to be redeemed. Therefore
“they say, If *Israel* shall repent
“they shall be redeemed; if not,
“God shall set a King over them,
“whose Edicts shall not be less
“terrible than those of *Haman*,
“by

"by which means, being driven
 "to Repentance, they may be de-
 "livered. The Cause of all this
 "they say shall be, in that one of
 "the Tribe of *Joseph* shall rise up
 "in the Mount of *Galilee*, and
 "some few of our Nation shall
 "resort to him to *Jerusalem*, being
 "at that time in the Power of
 "*Edom*, (that is, of the Christians)
 "there shall he remain with them
 "for some time. After which
 "there shall come a King, called
 "*Armillus*, and shall make War
 "with them; and having taken
 "the City, some he shall kill,
 "some he shall lead Captive, on
 "others he shall lay grievous
 "Tributes (or Fines). This
 "*Messias Ben Joseph*, of which I
 "have spoken before, shall be of
 "the Number of the slain. Hence
 "shall our Nation be oppressed
 "with great Calamities, insomuch
 "that none shall be greater, seeing
 "their Affairs shall be in an ill
 "Condition among all the Nations
 S "where

“where they are, and they shall
 “stink in their sight, and they
 “shall drive them into Deserts,
 “where they shall be tormented
 “with Famine and Thirst; and
 “for the Anguish which they suffer
 “many of them shall depart from
 “the Law of God; the rest shall
 “be purged, and made clean from
 “their Filthiness, to whom *Elias*
 “shall be revealed, and Deliverance
 “shall come. When I heard these
 “Sayings concerning these Calamities,
 “I applied my Mind to the
 “Scriptures, where I found every
 “particular confirmed; as that at
 “the time of Redemption *Jerusalem*
 “shall be in the Power of
 “*Edom*, or of *Idumæans*, [that is,
 “of the *Romans*, or *Christians*, for
 “so they interpret those Prophecies
 “where there is mention of
 “*Edom*, &c.] Thus, *Obadiah* 21:
 “’tis said, The Saviours shall ascend
 “upon Mount Sion, to Judge the
 “Mount of Esau. And that one of
 “the Posterity of *Rachel* [that is,
 “of

“ of the Tribe of *Ephraim*, the Son
 “ of *Joseph*, and consequently of
 “ the Posterity of *Rachel*, therefore
 “ he is called *Messias Ben Joseph*,
 “ and *Messias Ben Ephraim*] should
 “ make War with them, *Jer.* 49.
 “ 20. And that some of the *Jews*
 “ should resort to him, but not
 “ many, seeing it is said, *Jer.* 3. 14.
 “ And I will take of them one from a
 “ City, and one from a Family. That
 “ he that should come up against
 “ them, and should lead them Cap-
 “ tive, and kill them, is confirmed
 “ by *Zach.* 14. 1. And that *Messias*
 “ *Ben Joseph*, who shall possess the
 “ Kingdom, shall be of the Number
 “ of the Slain, is evident from *Zach.*
 “ 12. 10. They shall look upon him
 “ whom they have pierced, and shall
 “ mourn over him as one mourneth
 “ for his only Son. That there shall
 “ be great Affliction in those days
 “ upon the *Jewish* Nation, is plain
 “ from *Dan.* 12. 1. That the Na-
 “ tions shall hate them, and drive
 “ them into the Wilderness, *Ezek.*

" 20. 35. That they shall suffer
 " Hunger, and Thirst, and Misery,
 " as did their Fathers, *Ezek. 20. 36.*
 " and that there they should be
 " purged to try their Patience, and
 " their Faith, *Ver. 37. I will cause*
 " *you to pass under the Rod, and*
 " *bring you under the Bond of the*
 " *Covenant.* That those whose
 " Faith is weak shall under these
 " Troubles depart from their Reli-
 " gion, is evident, *Ver. 37, 38.*
 " That *Elias* shall come to those
 " that remain, *Mal. 4. 5.* Behold
 " the Sense of these Words plainly
 " delivered in the Scriptures.
 " These things have our Ancestors
 " delivered, and digested into Or-
 " der the things as they are written.
 " Let his Name be glorified who
 " hath shewed his great Mercy to
 " us in Revealing these Calamities
 " that are to befall us, lest falling
 " upon us when we looked not for
 " them, we should be driven to
 " despair. The happy Event of
 " which we have in *Isaiah 24. 16.*

" From

"From the Ends of the Earth we
 "have heard Singing, &c. to the
 "end of that Chapter. These
 "things being premised (says he)
 "for these two reasons, *viz.* whe-
 "ther we do not return by Repen-
 "tance, and therefore these things
 "shall happen to us under this Son
 "of *Joseph*; or whether we do re-
 "pent, and they do not happen,
 "*Messias* the Son of *David* will
 "certainly quickly appear to us:
 "But if this Son of *Joseph* do come
 "before him, he shall be as a
 "Messenger before his Face, to pre-
 "pare his way, and the People to
 "receive him, as 'tis *Mal. 3. 1.* to
 "those that have committed grie-
 "vous Crimes he will cleanse them
 "with Fullers Soap; those that
 "have been guilty of lesser Crimes,
 "'tis said, *ver. 2. Who may abide*
 "*the Day of his Coming, &c.* But if
 "the Son of *Joseph* do not come,
 "then shall *Messias* the Son of
 "*David* quickly be revealed, as 'tis
 "said *ver. 1. And behold, the Lord*
 "shall

“shall suddenly come to his Temple,
 “whom ye seek. That he shall bring
 “his People with him, even to Je-
 “rusalem. And if that City shall be
 “in the Power of *Armillus*, he shall
 “kill him, and take it from him, as
 “it is *Ezek. 25. 14.* And I will lay
 “my Vengeance upon Edom by the
 “hand of my People Israel. If Je-
 “rusalem be under the Power of
 “any other, he shall be of Edom;
 “and because the Son of *Joseph* shall
 “not come, therefore shall follow
 “the Son of *David*, and he shall
 “establish their Hearts, and heal
 “their Breaches, and confirm their
 “Minds. Therefore it is said, *The*
Spirit of the Lord is upon me, there-
fore hath the Lord anointed me to
preach good Tidings unto the Meek;
he hath sent me to bind up the broken
in Heart, to proclaim Liberty to the
Captives, to preach the acceptable
Tear of the Lord, Isai. 61. 1.

Here you have a full Account of
Messias Ben Joseph, or *Messias Ben*
Ephraim, for they call him by both
 Names.

Names. To this Relation some of the *Jews* add other Circumstances; as that *Ben Joseph* shall be killed, and *Messias Ben David* shall raise him from the Dead. To go about seriously to confute all this Stuff would be to put too much value upon a Trifle and a Dream, which hath neither Scripture, nor Antiquity, nor so much as a shew of Reason to uphold it, and was only invented by the Modern *Jews* to evade the Testimonies of Scripture that speak so much of the Sufferings of the *Messias*, and are so plain for the Christians, and so much against them. For when they saw it so plainly asserted that the *Messias* should Suffer, and Die; and that He likewise should Reign, and Triumph, they knew not which way to evade the Testimony that this yields to the Christians, but by making two *Messias's*, a thing the ancient *Jews* never thought of. And the first mention of this *Messias Ben Joseph*, or *Ephraim*, as the Learned

Learned Dr. *Pocock* conjectures, is to be found in the Paraphrase of *Jonathan* upon *Exod.* 40. 11. and the *Chaldee* Paraphrase upon *Can.* 4. 5. and in one Tract of the *Talmud*, called *Succah*. As for the *Isaac. Levit.* Paraphrase of *Jonathan* upon the *Vid. Appar.* Law, 'tis not wrote by him whose *ad Polyglot.* Paraphrase we have upon the *Simon. Crit.* Prophets. 'Tis a modern thing in comparison of that, and is the Work of an uncertain Author, as all acknowledge, and so is the Paraphrase upon the *Canticles*, things of little Antiquity or Value. I have said something upon this point before, those that would see more may have recourse to the learned Author I have cited, and if they think it worth their pains may find this Fiction solidly confuted; for so is this *Messias Ben Joseph* a Dream of the *Jews* that deserves no further to be consider'd.



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